

MOODY MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE

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May, 1940



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President

To
Instructor



To
Student
Body

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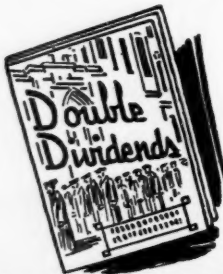
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MOODY MONTHLY

MAY, 1940

EDITORIAL NOTES

Dickens in *Oliver Twist* tells of the man who was breaking his horse of eating—gradually, of course. One day he got it down to one straw a day when the horse up and died. This is what is happening to the churches. Some of them are dead, and others are dying.

The churches of our day are anemic because they have not been indoctrinated. Errors are creeping in through lack of knowledge on the part of the people. Religious "isms" are robbing the church of some of its members, and fanaticism is dragging away another set of temperaments, and all because the church doesn't preach the doctrines on which it was founded.

So far as the preachers are concerned it would be amusing, if it were not so tragic, to see that Modernism has retreated to Unitarianism, only to find that Unitarianism has retreated to Humanism. And so it is retreat all along the line. It all started with the trend toward minimizing doctrine and magnifying ethics.

Everything in the Bible is based on doctrine. The exhortation to duty never stands by itself. Even as we write this we are reminded of the gentleman who said, "Paul was not interested in doctrine, for his first question was, 'Lord, what wilt thou have me to do?'" But the gentleman was mistaken, for Paul's very first question was, "Who art thou, Lord?" And the answer to that is doctrine. It is always "Who?" and then "What?" First teaching, and then practice. First doctrine, and then duty.

In line with our present thinking we would add a valuable quotation from a letter written by Rev. John Newton in 1775 to Dr. Thomas Scott:

Wherever we cast our eyes, the bulk of the people are ignorant, immoral, careless. They live without God in the world; they are neither awed by His authority, nor affected by His goodness, nor enabled to trust to His promises, nor disposed to aim at His glory. If perhaps they have a serious interval, or some comparative sobriety of character, they ground their hopes upon their own doings, endeavors, or purposes, and treat the inexpressible love of God revealed in Christ, and the gospel method of salvation by faith in His name with neglect, often with contempt. They have preachers, whom perhaps they hear with some pleasure because they neither alarm their consciences by insisting on the spirituality and sanction of the divine law, nor offend their pride by publishing the humiliating doctrines of that gospel

which is the power of God through faith unto salvation. Therefore, what they do speak, they speak in vain. The world grows worse and worse under their instructions. Infidelity and profligacy abound more and more, for God will own no other doctrine but what the apostle calls the truth as it is in Jesus; that doctrine which drives the sinner from all his vain pleas, and points out the Lord Jesus Christ as the only ground of hope, the supreme object of desire as appointed of God to be wisdom, righteousness, sanctification, and redemption, to all who believe in His name.

* * *

In line with our earlier editorial on the need of doctrinal preaching in order that men might understand that salva-

Salvation Is
Not by
Character

tion is theirs, not on the ground of their good works, but only through God's grace, let us quote again

from a letter by Rev. John Newton written to Dr. Scott about six months after the earlier letter (i.e., December, 1775):

That there are such qualities as Stoics and infidels call virtue, I allow. God has not left man destitute of such dispositions as are necessary to the peace of society; but I deny there is any moral goodness in them, unless they are founded in a supreme love to God, have His glory for their aim, and are produced by faith in Jesus Christ. A man may give all his goods to feed the poor, and his body to be burned, in zeal for the truth, and yet be a mere nothing, a tinkling cymbal in the sight of Him who seeth not as man seeth but judgeth the heart. Many infidels and avowed enemies to the grace and gospel of Christ have made a fair show of what the world calls virtue. But Christian virtue is grace, the effect of a new nature and new life; and works thus wrought in God are as different from the faint, partial imitations of them which fallen nature is capable of producing, as a living man is from a statue. A statue may express the features and lineaments of the person whom it represents, but there is no life. . . .

When you speak of the spiritual part of a natural man, it sounds to me like the living part of a dead man, or the seeing part of a blind man. Paul tells me that the natural man, whatever his spiritual part may be, can neither receive nor discern the things of God. What the apostle speaks of himself (Rom. 7) is no more when rightly understood than what he affirms of all who are partakers of a spiritual life, or who are true believers (Gal. 5:17). The carnal natural mind is enmity against God, not subject to the law

of God, neither indeed can be. . . .

You ask if man can do nothing without an extraordinary impulse from on high; is he to sit still and be indifferent? By no means—I am far from saying man can do nothing, though I believe he cannot open his own eyes, or give himself faith. I wish every man to abstain carefully from sinful company and sinful actions, to read the Bible, to pray to God for his heavenly teaching. For this waiting upon God he has a moral ability; and if he persevere thus in seeking, the promise is sure that he shall not seek in vain. But I would not have him mistake the means for the end; think himself good because he is preserved from gross vices and follies, or trust to his religious course of duties for acceptance, nor be satisfied till Christ be revealed in him, formed within him, dwell in his heart by faith, and till he can say upon good grounds, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."

* * *

Someone once wrote, "I'd rather see a sermon than hear one any time." Most of us would agree with this statement.

Seeing
Sermons
The sense of sight is doubtless productive of some of the deepest joys humans know, and according to teachers of adolescents the same sense produces the best educational results.

Many of us who are in mid-life can remember the impact made on us by the lives of a few Christians we knew in earlier years—a sainted mother who could not bear the embarrassment of giving a public testimony, but whose life hour by hour revealed the Christ she loved; a Sunday School teacher who steadily made serious mistakes in English, but whose heart was right with God; a pastor whose Sunday utterances were a bit dry, but whose sermon was lived seven days each week. Only God knows what these have contributed to the making of the faith of this man—and we hope there has been some fruit in character.

What can we do for our children today? Live Christ before them. A word of warning is proper at times, even necessary. Exhortations will come frequently to our lips. There must be wise counsel and instruction. But beyond all these, and more enduring, will be the evidence of the presence of a living Christ as we ourselves live through the great and little events of our days.

* * *

There is a quietness and a sense of assurance in the firm declaration, "For-

ever, O Lord, thy word is settled in heaven" (Ps. 119:89). "For-
The Fixity ever . . . settled"! What
of startling words in a world
Scripture of the temporary and an
 age of the unsettled! Not only the final-
 ity but the fixity of Scripture can be seen
 everywhere on the sacred page.

For instance, there is an interesting
 "must" from the lips of Jesus: "As Moses
 lifted up the serpent in the wilderness,
 even so *must* the Son of man be lifted
 up" (John 3:14). We agree with those
 who say this shows the absolute necessity
 of the Cross. Certainly it does! This is
 the imperative of Calvary. There was no
 other way to save men than through the
 substitutionary death of the sinless Son
 of God. But there is additional meaning
 to this word "must" when one considers
 the sureness of the prophetic word. Ac-
 cording to what Jesus was saying in this
 conversation with Nicodemus, the history
 in connection with Moses and the uplifted
 serpent was prophecy. And when proph-
 ecy is uttered or even pictured in type it
 "must" be fulfilled.

There is another place where the fixity
 of types is evident. Commentators have
 had some difficulty explaining that Moses
 was barred from the land through loss
 of temper when he struck the rock in-
 stead of speaking to it as instructed by
 God (Num. 20:8, 11). This was the sec-
 ond striking of the rock. On the earlier
 occasion it was by divine command (Exod.
 17:6). But Paul interprets the rock as a
 type of Christ: "And did all drink the
 same spiritual drink: for they drank of
 that spiritual Rock that followed them:
 and that Rock was Christ" (I Cor. 10:4).

In the light of the apostle's interpreta-
 tion can we not see the seriousness of
 Moses' act? Christ cannot be smitten
 twice. He offered Himself once in the
 end of the age. His death on Calvary was
 forever sufficient. Unbelief demands addi-
 tions to the death of the Cross—good
 works, human effort, religious observance
 —but all of these are not only vain, they
 are in defiance of God's plan and decree,
 yes, even of His character.

You see when the type of the smitten
 rock was once given it was forever fixed
 and could not be changed. Let us give
 heed to the Book which speaks with such
 finality.

In our age of dissension, when criticism
 seems to be "our native air," it is difficult
 always to know just what a Christian's
 position should be. Too
Controversy often those who condemn
 the criticisms are those of
 opinions too indefinite to mean anything.
 Let not the compromiser think he is
 manifesting the spirit of love merely be-
 cause he is too weak-kneed to take a
 stand for the truth. The believer must
 contend for the faith once delivered, but
 not in the spirit of contention or not so
 that, as Richard Baxter said, "the chief-
 est of your zeal is turned to these things."

Alexander Whyte, in *Our Lord's Char-
 acters*, makes a suggestion to Christian
 workers and then quotes Baxter at some
 length. This paragraph is important,
 timely, and spiritual. Read it and weigh
 it phrase by phrase.

"Shun controversial literature of all

kinds, unless you are very far advanced
 in all knowledge and in all love. If
 controversial literature must be written
 and read, I doubt if you are the man
 either to write it or to read it. You are
 not unless your heart is far more full
 of love and its fruits than most men's
 hearts are. Richard Baxter, you must
 admit, has purchased a right and a
 title to speak to us all on this matter
 now in hand. 'Another fatal hindrance
 to a heavenly walk and conversation,'
 he says, 'is our too frequent disputes.
 A disputatious spirit is a sure sign of
 an unsanctified spirit. They are usu-
 ally men least acquainted with the
 heavenly life who are the most violent
 disputers about the circumstantiality
 of religion. Yea, though you were sure
 that your opinions were true, yet when
 the chiefest of your zeal is turned to
 these things, the life of grace soon de-
 cays within. I could wish you were all
 men of understanding and ability to
 defend every truth of God; but, still, I
 would have the chiefest truth to be
 chiefly studied, and no truth to shoul-
 der out the thought of eternity. The
 least controverted truths are usually
 the most weighty and of most necessary
 and frequent use to our souls.'"

The Great Commission Prayer League,
 under the leadership of Dr. Ernest W.
 Wadsworth, recently promoted a prayer

A Significant Prayer Meeting

which was felt by all
 in attendance to be
 most profitable. Rep-
 resentatives of the
 various racial groups having stakes in
 today's warfare were invited to pray on
 behalf of their people. The following
 groups were represented: Finnish, Jew-
 ish, Russian, Holland, German, Lith-
 uanian, Chinese, Norwegian, Swedish,
 English, Italian, and Hungarian.

It was deeply moving to hear prayer
 offered not only for relatives and friends
 in the warring countries, but to hear
 fervent prayer for the peoples of the
 nations at war with their own. It was
 a picture of the brotherhood the world
 is always talking about but never attains
 —the brotherhood of those made one by
 the blood of Christ.

Such prayer meetings should be held
 all over the land and should be frequent-
 ly held. Write the Great Commission
 Prayer League, 150 W. Chicago Ave.,
 Chicago, Ill., for suggestions.

During the two-week period from May
 6 to 18, the Institute will open all its
 doors to its friends, for the second annual
 Open House. As was the case
 last year, when more than 8,000
 guests were received, there will
 be escorted tours of the Institute
 buildings. Radio listeners will have an
 opportunity to see their favorite pro-
 grams being broadcast, and visitors may
 sit in on regular classes of the Day and
 Evening Schools. Special Open House
 features will be presented by the Radio
 Department, and there will be two broad-
 casts from the Auditorium, open to the
 public, on Monday and Wednesday, May
 13 and 15, at 7:00 p.m., in which the entire
 W-M-B-I staff and student singers will
 participate. On May 11, at 3:00 p.m., a
 boys and girls party will be conducted by

the KYB (Know Your Bible) Club, under
 the direction of "Aunt" Theresa Worman.
 Extensive plans are being made for the
 comfort and profit of visitors. May we
 welcome you?

The news has gone forth through the
 press that the International Council of
 Religious Education (the organization
 which sends forth the
 International Sunday
 School Lesson topics
 under copyright) has
 voted "to swing the
 influence of the body
 back to a revived emphasis on uniform
 Sunday School lessons with greater the-
 ological background and biblical scholar-
 ship."

We are not exactly sure what that sen-
 tence signifies, but we earnestly hope it
 means a larger biblical content in the
 lessons and an attempt to get the entire
 Bible before the Sunday Schools of the
 land as the inspired Word of God.

Dear Sir:

I have just been looking over the
 furnishings in the room I am occupying,
 and I am astonished at the damage
 caused by cigarette

The Editor Writes to a Hotel Manager

smokers. There are
 holes burned in covers
 on dresser and side
 table, and a big hole in
 a chair cushion. Now the traveling pub-
 lic must pay for these damages and it
 must be covered in the bills you present.
 But I don't smoke. Will you tell me,
 please, why the annual destruction from
 cigarettes should be put in the cost of
 general hotel operation and assessed
 against the smoker and non-smoker
 alike?

Last evening as I entered the lobby
 I saw one of your guests who had evi-
 dently been imbibing freely, drop into
 a chair so recklessly that he broke the
 back of it. Who pays for that? You
 wouldn't dare ask him to do it. Why
 ask me? I don't drink.

I saw an article the other day in which
 a great hotel said it lost many thousands
 of dollars annually through guests steal-
 ing towels and fittings. All of this must
 be charged to operation and eventually
 it gets on the bills of your guests. I
 am a Christian and therefore an honest
 man, and every time I pay a hotel bill
 why should I be penalized for the dis-
 honesty of some and the smoking slavery
 and drinking habits of others?

Yours truly,

P.S. Can't you see it costs practically
 nothing to have me around? How much
 will you pay me to spend a week at your
 hotel?

Parents are often puzzled as to what to
 offer their children by way of summer
 recreation. For those of high school and
 college age the splendid
 conferences to be held
 at Bethany Camp, Win-
 ona Lake, Ind., are the
 answer.

Mrs. R. G. LeTourneau, herself an
 earnest lover of young people, has again
 decided to devote her summer to this

(Continued on page 477)

The Antichrist Advance in America*

By DAN GILBERT, LL.D., San Diego, Calif.

ALL thinking, as well as many unthinking, Americans are wondering, "Whither America?" Toward what strange system is our government, loosened from its constitutional moorings, drifting? Some see us "going communist," others see us "going fascist."

Our secular seers and political prophets look abroad to European and Asiatic dictatorships for light and understanding. Some conclude that because it has happened in Europe, it *must* happen here. Others conclude that because it has happened in Europe, it *cannot* happen here.

The Bible describes a system of antichrist government. Political and economic developments show that such a system is growing up in America. The Bible sets forth the steps by which this system is foisted upon the people; it shows the "technique" for ushering in the revolutionary antichrist regime. Recent American history shows that the initial steps toward this antichrist system have already been taken in this country; the technique for achieving the antichrist system is being followed in America today.

The most casual reader of Scripture cannot escape the consciousness that the Bible does describe an antichrist or "beast" system of political and economic, social and moral, or immoral, rule. And the most cursory observer of the present situation cannot escape the conclusion that the kind of government developing in America today approximates, in vital preliminary details, the description given in Scripture. The new system emerging here fits the general scriptural outline of the Antichrist setup.

As a prophet, Daniel foresaw in full perspective the whole wide sweep of world history. As a political scientist, he analyzed the forces making for the rise and fall of empires. Writing well over a score of centuries ago, Daniel gave us a detailed chart showing the steps by which democracy degenerates into dictatorships and government degenerates into mob rule. Democracy in America, as abroad, seems to be setting out on the course of decay, following the law of degeneration, stated by Daniel.

The feet and toes of Nebuchadnezzar's image were part of iron and part of clay. Clay stands for the rabble, the masses, the mob. The final form of world government will consist of "iron mixed with miry clay" (Dan. 2:41). Iron, as symbolized by the Roman empire, stands for military rule—dictatorship. Now dictatorship is sunk, mired, embedded in clay. In other words, dictatorial power is lodged in the hands of the rabble, the strongest mob—the proletariat. The



Dan Gilbert, LL.D.

scepter of dictatorial rule, first held aloft by the blue-blooded aristocracy of Babylon, finally falls into possession of the lowest element, the "feet" of society—the uneducated, unskilled, uncultured proletariat.

THE PROLETARIAT as an economic class is generally regarded as the poorest stratum of citizens, possessing as little skill, training, and ability with the use of their hands as they have with their heads. As a political class, led by radical demagogues, the proletariat is that mass of citizens who seek governmental power, not by appeals to intelligence and conscience, but by appeals to hatreds and lusts, by exercise of mob violence. The word *proletariat*, however, has another most striking significance. It is derived, through the French, from the Latin *proletarii*, the name given in the census of Servius Tullius to the lowest class of mercenary soldiers, who were so-called to indicate that they were valuable to the state only as rearers of offspring (*proles*). The proletarians, then, are men debased to the level of beasts. In Rome, they were viewed as mere breeding creatures without minds, souls, or human qualities; creatures incapable of doing more than perform physical functions.

Iron represents the rule of might over right—the supremacy of brute force. Hence, iron embedded in miry clay represents the rule of brute force wielded by men who have debased themselves to the level of beasts, who refuse to recognize moral principle in any form, who are dead to all ethical or even human motivations. Dictatorship is bad even if the dictators are good. But dictatorship is at its worst when the dictators are self-proclaimed brutes. The Soviet dictators boast that bolshevik rule means the supremacy of violence over both law and morality. "Terror is

the basis of Soviet power," declared both Lenin and Stalin. In his *Problems of Leninism*, Stalin quotes over and over again Lenin's statement that proletarian dictatorship "means nothing more nor less than power which directly rests on violence, which is not limited by any laws or restricted by any absolute rules." Again, he emphasizes that communist rule "means unlimited power, resting on violence and not on law."

Fascism and Nazism, of course, represent the same system of organized brutality. They are simply variants of proletarianism. In both systems a bloodthirsty, hate-crazed mob is the basis of dictatorial power. Government by violence and terrorism is organized according to the methods of underworld gangsterism. The criminal and degenerate elements of the population are welded into fighting forces by appeals to greed, lust, and hatred.

Democracy degenerates into "mobocracy" when constitutional processes of government are destroyed and iron dictatorship passes into the hands of the strongest mob. That is the form of rule toward which America is doubtless drifting. The bureaucracy at Washington has run berserk over constitutional restraints. State rights and individual rights have been trampled under the heavy feet of bureaucrats. Vast power, seized and exercised in defiance of constitutional law, has been centralized and concentrated in a brutal bureaucracy which browbeats all classes of our citizens—farmers, laborers, and business men.

AS NEVER BEFORE, the American people have been divided according to class lines. In a statement summarizing the last election, the Central Committee of the Communist Party gloated, "The campaign and the election results clearly show the sharpening of class lines in the United States." Because, for the first time, Americans were herded and propagandized into voting according to "class lines," the *Literary Digest*, for the first time, failed to forecast the outcome correctly. The *Digest* poll was taken largely among automobile owners and telephone subscribers—the so-called middle class. Always before, the middle class and all other classes had voted as Americans and not as members of an economic class. But 1936 showed a different story. From the broad middle class covered by the magazine poll, Mr. Roosevelt received only 40 per cent of the votes. But from the general population in the November election, he received more than 60 per cent of the votes. Now, if, as the *Digest* poll indicated, automobile and telephone owners voted three to two against Mr. Roosevelt, in order for him to win by an 11,000,000

*An address given at the International Prophetic Conference, New York, November 5-12, 1939.

majority, the poorer classes—who do not have automobiles or telephones—must have voted for him at least three to one. Before the election, Mr. Harry Hopkins, chief of the W.P.A. at that time, promised that the battle was one between the "haves and the have-nots." So, under the direction of the demagogues, it turned out to be.

Dividing the people along class lines—fomenting class hatred—is the first step toward revolution—and communism. No wonder the Reds rejoiced in the election returns, and predicted Red revolution not far around the corner! Earl Browder, communist party chieftain, exulted in the December, 1936, issue of the *Communist International*: "As never before in American history, it is clear that the voters divided on property or class lines, with the propertyless voting for Roosevelt." Mr. Browder went on to declare that the splitting of our people into warring classes represents "the beginning of the Bolshevization of America."

Our American Constitution intends, as Chief Justice Marshall eloquently pointed out, that ours shall be a "government of laws and not of men." But the Constitution has during recent years been ignored, while a "new order of things" has been established. This new order is known as a system of *personal* government. Government by law has been superseded by government by bureaucrats. Daniel, in revealing the personality of Antichrist, said that "he shall do according to his will." The Antichrist system of government clearly is one in which the will of the ruler is the law of the land.

WHILE THERE IS CAUSE for encouragement in the fact that the 1939 Congress slowed down to some degree the drift toward dictatorship and the swing toward socialism, we would be lacking in historical realism if we entertained the idea that the trend toward totalitarianism had been turned back, or even completely halted on a temporary basis. The past several years have seen an acute acceleration of forces working for the centralization and concentration of bureaucratic powers in the federal government, but the process has been in operation for more than a generation. It did not begin with the New Deal Administration, and it will not end with the cessation of "government by experimentation"—presuming even that such an end is imminent.

It is folly to delude ourselves with a false confidence by reflecting, "America is absolutely safe from dictatorship, for we still have freedom of speech and press." No dictatorship ever has suppressed, or in the nature of things ever can suppress, intellectual and religious liberty until it has first suppressed economic freedom. No dictatorship can successfully crush human rights until it has first destroyed property rights. Historians of the Spanish Inquisition stress the fact that before any man was put on the torture rack, his property was first taken away from him. This was a "necessary precaution," say the

historical commentators. Private property is the weapon with which the free citizen may defend himself against a tyrannical government. If citizens are secure in their property, the government dare not take away their liberties. The first act of the Bolshevik government in Russia was to confiscate the wealth of the nation. The Red terrorists did not dare to persecute Christians until they had first stripped them of private property. The Red army did not dare to regiment and enslave the peasants until they had first taken their crops away from them and starved them into submission. Men who possess economic freedom, security of the right to acquire private property, have an instrument of defense against tyranny. They have a way of enforcing respect for their God-given human rights. But without economic freedom, the citizen is helpless; he is at the mercy of the government.

UNDER THE N.R.A., no man could buy or sell without going under the brand of the Blue Eagle. Today, the N.R.A. lies buried by the United States Supreme Court, but the economic activity of our people is still held in the bondage imposed by federal bureaucracies. Today, no man can live and work in America, no business or farm can exist and operate, without being under the enslaving surveillance, the orders and directions, of an omnipresent and well-nigh omnipotent centralized authority. The government has a stranglehold, which it is ever tightening, upon the economic life of the nation. Dr. Virgil Jordan has summarized the dictatorial controls which the President's bureaucracy exercises over the private economic life of American citizens. In an address before the Chamber of Commerce of the United States, he demonstrated that the New Deal Administration "now controls food and clothing prices . . . agricultural production . . . the principal power resources and the prices of coal and electric energy . . . the management and cost of labor . . . the present and future gold reserves of the nation . . . general wage levels, working hours, and labor costs . . .

prices and practices and terms of trade . . . the financial management of corporations, and their access to the capital market and to sources of credit . . . individual and corporate surpluses, incomes, capital gains, estates, and inheritances . . . everything the American people produce by their work and their savings . . . costs, prices, financial management, and borrowing ability of private enterprise, . . . etc."

The apostle John warned that the power to regulate commerce, to control buying and selling, would be used to extend limitless and absolute tyranny over the citizenry. That is happening in America today. The Constitution denies to the federal government all power to control the private life of the people. But the Constitution does give to the federal administration the power to regulate interstate commerce. And it is under the guise of regulating interstate commerce that control is exercised over the private affairs of the citizen. The New Deal legal "brains" claim that what a farmer does with his land has an "effect" on interstate commerce; hence, under the commerce clause of the Constitution, they justify telling the farmer how, and how much, to sow and reap. Even the serfdom enforced upon labor, whereby workers are told what unions they must join, how long they may work, what wages they may receive—all this is justified under the pretense of "regulating interstate commerce."

BOOKS ON PROPHECY written decades ago point out clearly that control of commerce would be the means whereby the Antichrist system would proceed to the controlling of the details of the very life of the citizen. Our forefathers sought to give us a Constitution which would protect us from tyranny. But the Constitution has been circumvented through this legalistic process of distortion and exaggeration of legitimate control over interstate commerce. The ruthless exercise of the "right" to regulate commerce is the entering wedge in this country toward the complete regimentation of our people.

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I Waited for the Lord

By Lida E. Voight, Urbana, Ill.

I waited for the Lord; my strength He did renew;
I rose on eagle wings, and, as the eagle, flew.

I ran before the Lord, nor wearied in the way;
His strength upheld my soul; His rod was all my stay.

I walked life's dusty way, nor fainted as I walked;
His rod and staff my comfort still, as with my Lord I talked.

I run, I walk, I wait; whatever seemeth best,
The eagle wings of faith and prayer do bear my soul to rest.

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Partners with God*

By NORTHCOTE DECK, M.B., Ch.M., F.R.G.S., Toronto, Ont., Canada

Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.—John 11:38

THIS may seem a somewhat dismal verse with which to begin an hour of Bible study, but thank God, that is only the beginning. It all ends so differently, so delightfully, so divinely. I'm quite sure this whole account is inserted in the Word of God to be a tonic for shrinking faith, for this was no death scene. Death scenes are always sad. But this is just the opposite, as the Saviour explained, "This sickness is not unto death [not a question of death at all], but for the glory of God, that the Son of God might be glorified thereby" (John 11:4). And I believe this parable is one of the most important our Lord ever set forth, with deep, important spiritual teaching for all. It stands out in several ways. In other cases the need of the moment found our Saviour ready and able to meet the need. But in this case it is all carefully staged beforehand to happen, so that when across the Jordan Jesus heard His friend Lazarus was sick, instead of hurrying to Bethany to give the touch of the great physician, He kept out of the way and let the man die. He arranged beforehand with an eye for the future, and with an eye for us and our needs.

In other cases sometimes He was beholden to His friends for the wherewithal for the miracle. At Cana in Galilee, you remember, He borrowed their washing water with which to make the wine. One day He borrowed a little boy's lunch to multiply to the multitudes, to draw the little fellow into the miracle, to make him a partner. Another day he borrowed a man's colt to ride to the capital.

But at this particular time in His earthly ministry fast drawing to a close, the last few fragrant days on earth, His need was more extreme, in fact more extraordinary. His need at this particular moment was for a human dead body on which to demonstrate that He was none other than the resurrection and the life, and He decided to honor Lazarus with this very strange attention. Although it may seem somewhat odd, I think it is still true that the four most important days in Lazarus' life were the four days he was dead. Those were the days he counted most for God, and that is all that really matters much in this world—to count for God.

Well, then we come to the reason of it all. "Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there" (John 11:14, 15). As a matter of fact, He was sorry, for when He joined those sisters He groaned in spirit. A little later He joined them in their tears, an intimation to us that He is with us in our troubles



Northcote Deck, M.B., Ch.M., F.R.G.S.

and trials. His great heart of love feels every pang of pain He deems fit and wise to inflict upon us. He is there, He knows, He cares! Here you get the kernel of the whole matter. "I am glad for your sakes that I was not there, to the intent ye may believe." Somehow it seems so hard to believe. We do plenty of working, but believing brings God into the scene and His power into operation. It is almost a lost art in the Church. We are called believers not because once years ago we trusted in the Saviour, but because this should be our daily occupation and responsibility.

Now follow the Saviour across the Jordan, out past old whitewashed Jericho, up that great gash in the mountain-side that winds eighteen long, weary miles without a blade of grass or a wonderful spring of water, to little gray Bethany, nestled just over the slope of the Mount of Olives, outside of Jerusalem. At that particular time of His life on earth, He was bound for one single spot in this world, and that spot was the grave of Lazarus.

"Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it." Perhaps three yards away stood the very Lord of life and glory, all the power of God resident in Him, able and loving to speak the word that only He could speak. And yet the marvelous spiritual fact is that He came so far, He got so near, and yet He went no nearer, because it was a cave, and a stone lay upon it. We know that one word from Him and that stone would have faded into thin air. But He wants us to realize that there are certain things He will not do, because He determines to have us do them. He wants not only sons and daughters, but

He wants partners. He wants to draw us more into His blessed service, that He may be able some day to enrich us tremendously. So instead of turning to the stone, or to some angels, He turned to those disciples and gave the command to get their work done.

Lazarus was dead, but he was worse than dead; he was barricaded against life. He was fortified against God. The stone was the greeting; and that is the dreadful condition of the heathen heart, whether abroad or at home. Dead in trespasses and sins, often not realizing it, but fortified against the gospel, barricaded against the love of God by many a stumbling block. And my friends, the Saviour is not able to speak the word only He can speak, until you and I have done our work, and He calls us to do it. He turned to them—He turns to you, to me—"Roll ye away the stone." What is there to be done? The mighty force that certainly can roll away almost every stone is the force of persistent and believing prayer.

I USED TO STAY around the Solomon Islands in a schooner while the bush people came down by hundreds every year to find the Saviour and to follow Him gladly. On those cannibal islands, offshore reef islands, with fishermen living on them, great walls were built to keep out storms, bushmen, and God. They would not allow us to preach lest we might anger their devils. Friends, there comes a time when men will not let you talk to them about God, but they cannot stop you from talking to God about them. And we had no other resource, as we were gathering in hundreds of souls every year, but to pray down those Jericho walls. Fifteen years have gone by, and God has taught us the mighty power of prayer in a way we could not have learned it otherwise. And the walls are crumbling! Two or three of those islands are wholly Christian now, and teachers have been located nearby for two more of those entirely heathen islands. Prayer changes things. If you are too busy to pray, you will have to bid farewell to the most fruitful, blessed, and soul-stirring ministry there is.

Jesus turned from the stone that was rolled away, and prayed, "Father, I thank thee." Then He gave the command that only He can give. "When he thus had spoken, he cried with a loud voice, Lazarus, come forth." Someone has said that it was a good thing He mentioned Lazarus by name or the whole cemetery would have come out. It will some day. By that same, calm voice of

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*An address given at Founder's Week Conference, Chicago, 1940.



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Burdens as Blessings

By REV. NORMAN B. HARRISON, D.D., Minneapolis, Minn.

Casting all your care upon him; for he careth for you.—1 Peter 5:7

IN THE economy of God there is a divine alchemy which is able to take constituent elements of life that seem wholly adverse to us and cause them to combine and conspire to our highest good. Happy is the child of God who with Paul knows that this is true and senses the fact, altogether apart from appearances or his ability to reason or straighten out things, that this covers all conditions of life. "We know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

But more! Not only can God do this, He does do it, and that out of a depth of design entirely beyond our ken. His purpose and power are infused into the process, till our circumstances become as seed vitalized by His Spirit out of which springs the fruit He most prizes. "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. . . . Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:5, 6, 11).

But that is not all! There is a higher end still. His highest purpose emerges,

not in the development of our characters, though He prizes these so highly as to permit us often to suffer even in the refiner's fire, but in the heightening of our relationship to Himself. "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved" (Ps. 55:22).

I. Scripture has three chief directions for dealing with burdens.

(1) "Every man shall bear his own burden" (Gal. 6:5); (2) "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2); (3) "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved" (Ps. 55:22). At first sight these seem conflicting and confusing, but not so when we analyze them. They relate our burdens respectively to: (1) Self; (2) others; (3) God. Thus they are not conflicting but complementary, comprehending the whole round of duty to: (1) Ourselves; (2) our neighbor; (3) our God. There is no duty outside of these three relationships.

The key to the teaching is in the different meaning attached to the word "burden." In the original, three different words are used (same order as above).

1. Our "portion." The Greek *phortion* is our English "portion." It means the burden normal to life. It is the responsibility attaching to personality which none can escape.

This is a burden we cannot shift to

others. To do so is to shirk responsibility and be less than God and men expect of us as citizen in the State, parent or child in the family, student in school, workmen in the world of toil and production.

Yet, while recognizing that our portion in life is a burden inalienable to each one of us, even here our Saviour's help is lovingly extended to us. In the most gracious of invitations He makes use of this very word *phortion*: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

2. Others' "weights." The second scripture contains another Greek word, meaning "weight." The context shows that the weaknesses of others are in mind. These weaknesses, with their resulting failures, are burdens that call for our sympathy and help, not for our condemnation. Most sympathetically should one brother who is stronger by the grace of God undergird another brother who is weaker.

What a blessing that we live in a social network that constantly calls forth our love in sympathetic helpfulness. If each were strong and self-sufficient how hard and unaffectionate would life's contacts become.

3. God's "gift." The wording in Psalm 55:22 has quite a different meaning. Here "burden" literally means "gift." What it really says is this: "Cast back upon the Lord what he has given you."

(1) A gift is the expression of love. Such, then, is the inwardness of what we call a burden, judged only by its outwardness.

(2) We are bidden to give it back to Him.

(3) The promise—the blessing of the burden—then appears, "He shall sustain thee."

God in love gives us burdens to serve as a bond between Himself and us. It is this intent of burdens in which we are especially interested in the present study.

II. How burdens become blessings.

We can hear our heavenly Father say, "This thing is from me" (1 Kings 12:24). He knows far better than His children what is best for them, and uses each burden He gives to bring some blessing.

1. *By binding us to the Lord*, teaching us our dependence upon Him—His sufficiency for our insufficiency. For instance, Paul's infirmity of a thorn in the flesh. The Lord could easily have removed it, but had He done so He would have robbed His servant of one of his chief channels of blessing and strengthening. Therefore in love the Lord persisted in holding the thorn in Paul's life to serve as the conveyor of His grace. Each renewed request brought the answer, "My grace is sufficient for thee: for my strength is made perfect in weakness."

NOW WE NEED to note carefully and prayerfully, lest we miss like blessing in our own circumstances, the tribute the apostle pays to the benefits and blessings accruing from this bond of

Editorial Notes

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camp, the operation of which she took over last year. Last summer Bethany was highly successful, and the young people found it so profitable and enjoyable that no doubt early reservation will be necessary for this season.

A strong list of speakers has been invited. This guarantees spiritual blessing and fine Christian fellowship. One of the features of Bethany Camp is its recreational opportunity. Few camps in the country are as well equipped. All kinds of sports are enjoyed by the young people. Mrs. LeTourneau has even provided speedboats, and surf boards for those who are skillful enough to ride them. The recreation is properly supervised so the young people are safeguarded in life and health as well as in spiritual things.

We enthusiastically recommend this camp for a week of real vacation this summer, and suggest you get in your application as early as possible. For full information drop a line to Mrs. R. G. LeTourneau, Toccoa Falls, Ga.



Let my mental habits be so full of my Master that I shall be on the watch, always and everywhere, to be used by Him, or to stand and wait close to Him as He pleases.—Bishop Moule.

It should cheer the steps of a servant of Jesus Christ as he journeys, to know that even in darkness his Guide is still with him, and that that Guide is the King of the country through which he is traveling.—Foster.

dependence upon the Lord. This is his comment: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:9, 10).

2. *By imparting to us a personal knowledge and experience of the Lord.* Just as sin gave occasion for an expression of His love, grace, and power never otherwise to be had, so burdens give us opportunity for an experience of His personal concern and care we could not otherwise know.

For instance, added to Paul's experience above, take the sickness of the Syrophenician woman's daughter. The sickness brought this woman low before the Lord in her desire, even at His very feet. What a lesson of humility she learned! And it brought the Lord very sweetly into her life. Her ears never ceased to ring with His words, "O woman, great is thy faith: be it unto thee even as thou wilt" (Matt. 15:28). And wherever she and her daughter went, they would never lose the impress of their experience of the Lord.

Or consider the woman with the issue of blood (Mark 5). It had been going on for twelve years till it had scarred her life with the sense of permanent disability. There was no help. She would never be any different. Then one day the Lord came across her path. With no burden in her life to be lifted, it would have been but a casual passing,

as shallow as the experience of the many who have no burden to bind them to Him. But what a thrill was hers when at her touch, virtue from the Lord came into her needy body.

Or the blessing of the perplexed pathway, causing the child of God to claim the promise, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:5). Instead of our worrying, He is working; then the ecstasy when He does bring it to pass.

3. *By giving us the joy of doing things for Him.* If He never asked a special service of us, if He never required us to attempt the heroic in His name, how cold and careless we would become! But when He lays the burden of some task upon us, our love for Him is quickened and our devotion renewed.

Many instances of a personal nature come to mind. We did not understand His purposes at the time, but in His "afterward" we see the wisdom of His ways with us. He was warming our love to Him. Like the little girl carrying a baby along the street. One said to her, "Is not that baby too heavy for you?" "Oh, no!" she replied, "he's not too heavy; he's my brother." He pours in His love, and love lightens the load.

Down in the hold of the great ship is the engineer. He cannot see where he is going. That is not his part. It is his to faithfully answer the bell, forward, backward, stopping or changing speed. So with us. There is One who knows, and we are working with Him; nay, He is working out His will through us. Our part is faith and faithfulness.

A Prayer for Spring

By Rev. George Merton., Dundee, Mich.

Oh, Author of the springtime's first glad day,
Creator of the days in all their moods,
Whose handwork marks Thine ever-present sway
In vernal fields and in the fragrant woods,
Do melt away the sodden snow of sin
Upon my barren life and leave me free
To manifest the Spirit's fruits within
My heart, that I may harvest them for Thee.

Thou giv'st the life within each swollen seed;
Thou giv'st the instinct in each migrant wing.
Thy watchful eye is on each swaying reed,
Each nesting bird, each bud, each growing thing.
Watch over me that I may live and grow
To be like Him who spoke of birds and trees,
And lilies of the fields; and I shall know
Thy perfect will, even as "one of these."

Thaw out and guide my life, as Thou dost free
And guide the singing stream past silvan shore,
Past rugged rock, and last down to the sea
To rest within its depths forevermore.

The wild fowl wings her way through azure skies,
O'er mountain range, o'er wide-flung sea and lake;
Builds her nest in some northern paradise—
So lead me, God of all, for Christ's dear sake. Amen.

May, 1940



A Ministry of Power

By BISHOP J. C. RYLE

THE instrumentality by which the spiritual reformers of the end of the eighteenth century carried on their operations was of the simplest description. It was neither more nor less than the old apostolic weapon of preaching. The sword which Paul wielded with such mighty effect, when he assaulted the strongholds of heathenism eighteen hundred years ago, was the same sword by which they won their victories.

They preached everywhere. If the pulpit of a parish church was open, they gladly availed themselves of it. If it could not be obtained, they were equally ready to preach in a barn. No place came amiss to them. In the field or by the roadside, on the village green, or in a market place, in lanes or in alleys, in cellars or in garrets, on a tub or on a table, on a branch or on a horse block, wherever hearers could be gathered, these spiritual reformers were ready to speak to them about their souls. They were instant in season and out of season in doing the fisherman's work, and compassed sea and land in carrying forward their Father's business.

They preached simply. They rightly concluded that the very first qualification to be aimed at in a sermon is to be understood. They saw clearly that thousands of able and well-composed sermons are utterly useless, because they are above the heads of the hearers. They strove to come down to the level of the people, and to speak what the poor could understand. They carried out the maxim of Augustine, "A wooden key is not so beautiful as a golden one, but if it can open the door when the golden one cannot, it is far more useful." They revived the style of sermons in which Luther and Latimer used to be so eminently successful. In short, they saw the truth of what the great German reformer meant when he said, "No one can be a good preacher to the people who is not willing to preach in a manner that seems childish and vulgar to some."

They preached fervently and directly. They cast aside that dull, cold, heavy, lifeless mode of delivery, which had long made sermons a very proverb for dullness. They proclaimed the words of faith with faith, and the story of life with life. They spoke with fiery zeal, like men who were thoroughly persuaded that what they said was true, and that it was of the utmost importance to your eternal interest to hear it. They spoke like men who had a message from God, and must deliver it, and must have your attention while they delivered it. They threw heart and soul and feeling into their sermons, and sent their hearers home convinced, at any rate, that the preacher was sincere and wished them

well. They believed that you must speak from the heart if you wished to speak to the heart, and that there must be unmistakable faith and conviction within the pulpit if there is to be faith and conviction among the pews.

BUT WHAT was the substance and subject matter of the preaching which produced such wonderful effect in Wesley's day? I will not insult my readers' common sense by only saying that it was "simple, earnest, fervent, real, genial, brave, lifelike, and so forth"; I would have it understood that it was eminently doctrinal, positive, dogmatical, and distinct. The strongholds of our country's sins would never have been cast down by mere earnestness and negative teaching. The trumpets which blew down the walls of Jericho were trumpets which gave no uncertain sound. These English evangelists were not men of an uncertain creed. But what was it that they proclaimed? A little information on this point may not be without use.

For one thing, then, these spiritual reformers taught constantly the sufficiency and supremacy of Holy Scripture. The Bible, whole and un mutilated, was their sole rule of faith and practice. They accepted all its statements without question or dispute. They knew nothing of any part of Scripture being uninspired. They never allowed that man has any "verifying faculty" within him by which Scripture statements may be weighed, rejected, or received. They never flinched from asserting that there can be no error in the Word of God; and that when we cannot understand or reconcile some part of its contents, the fault is in the interpreter and not in the text. In all their preaching they were eminently men of one Book. To that Book they were content to pin their faith, and by it to stand or fall. This was one grand characteristic of their preaching. They honored, they loved, they revered the Bible.

Furthermore, these reformers taught constantly the total corruption of human nature. They knew nothing of the modern notion that Christ is in every man, and that all possess something good within, which they have only to stir up and use in order to be saved. They never flattered men and women in this fashion. They told them plainly that they were dead, and must be made alive again; that they were guilty, lost, helpless, and hopeless, and in imminent danger of eternal ruin. Strange and paradoxical as it may seem to some, their first step toward making men good was to show them that they were utterly bad; and their primary argument in per-

suading men to do something for their souls was to convince them that they could do nothing at all.

These reformers taught constantly that Christ's death upon the cross was the only satisfaction for man's sin; and that, when Christ died, He died as our substitute—"the just for the unjust." This, in fact, was the cardinal point in almost all their sermons. They never taught the modern doctrine that Christ's death was only a great example of self-sacrifice. They saw in it something far higher, greater, deeper than this. They saw in it the payment of man's mighty debt to God. They loved Christ's person; they rejoiced in Christ's promises; they urged men to walk after Christ's example. But the one subject, above all others, concerning Christ which they delighted to dwell on was the atoning blood which Christ shed for us on the cross.

Furthermore, these men taught constantly the great doctrine of justification by faith. They told men that faith was the one thing needful in order to obtain an interest in Christ's work for their souls; that before we believe we are dead and have no interest in Christ; and that the moment we do believe we live and have a plenary title to all Christ's benefits. Justification by virtue of church membership—justification without believing or trusting—were notions to which they gave no countenance. Everything, if you will believe, and the moment you believe; nothing, if you do not believe—was the very marrow of their preaching.

Furthermore, they taught constantly the universal necessity of heart conversion and a new creation by the Holy Spirit. They proclaimed everywhere to the crowds whom they addressed, "Ye must be born again." Sonship to God by baptism—sonship to God while we do the will of the Devil—such sonship they never admitted. The regeneration which they preached was no dormant, torpid, motionless thing. It was something that could be seen, discerned, and known by its effects.

Furthermore, these reformers taught constantly the inseparable connection between true faith and personal holiness. They never allowed for a moment that any church membership or religious profession was the least proof of a man being a true Christian if he lived an ungodly life. A true Christian, they maintained, must always be known by his fruits; and these fruits must be plainly manifest and unmistakable in all the relations of life. "No fruits, no grace," was the unvarying tenor of their preaching.

Finally, these great reformers taught

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God's Battle, Not Ours!*

By REV. WILLIAM G. COLTMAN, D.D., Highland Park, Mich.

The battle is not yours, but God's.—II Chronicles 20:15

THE twentieth chapter of II Chronicles is a hearty meal for the devout soul. It abounds in vitamin F, that is, faith, and faith is always a vital element in the life of the believer. "Without faith it is impossible to please God." In this bit of ancient history, we have brought before us with dramatic forcefulness the place and value of faith in an hour of crisis. This text has within it a principle that runs through the entire Bible from the Garden of Eden to the city of God.

Let me briefly give you the background. The Moabites and the Ammonites with their auxiliaries had federated for the purpose of invading Judea. When news of this impending invasion reached the ears of Jehoshaphat, the king, he proclaimed a fast and called upon the people to assemble at the sanctuary. And there amid the assembled throng from all parts of the country, the king stood forth and cried unto God in a prayer that could not have been less than inspired of God. What a prayer! He took God's ground as he pled with Him. He took not the ground of the creature, not the ground of natural desire, or passing sentiment or emotion, but he took the ground of divine revelation and history as it reveals the relationship of God to His people.

He began by calling God's attention to His own sovereignty and to His own ability. He reminded God of His covenant with His people and His previous dealing with the race, and especially that covenant as it affected the land. Then he said, "Our eyes are upon thee"—not upon our army, or upon our weakness. What the Church of Jesus Christ needs today is to become tremendously conscious of the ability it has in God.

After this marvelous prayer, the Spirit of the Lord came upon Jahaziel, and he stepped into that great throng with this message from God: "Thus saith Jehovah unto you, Fear not ye, neither be dismayed by reason of this great multitude; for the battle is not yours, but God's. Tomorrow go ye down against them: behold, they come up by the ascent of Ziz; ye shall find them at the end of the valley, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of Jehovah with you, O Judah and Jerusalem; fear not, nor be dismayed: tomorrow go out against them; for Jehovah is with you" (II Chron. 20:15-17, R.V.).

So great was the faith of the people at this moment, they immediately bowed down and worshiped God, and they stood up to sing and to praise. That was be-



Rev. William G. Coltman, D.D.

fore the battle, which is an evidence of real faith in God. So I bring to you today this word, a word for this hour and every hour and every experience, "The battle is not yours, but God's."

The battle is not yours, but God's at the beginning. The Christian life is not the product of evolutionary processes, not the product of culture or human development, not an attainment, but an obtainment from God.

A great many people today are on the outside of a Christian experience because they have never come to the place where Peter found himself and cried out, "Lord, save me" (Matt. 14:30). Yes, there are just two alternatives for every human being. Either Jesus Christ saves, or that human being perishes; and how conscious, as we analyze our experience prior to conversion, we become of the fact that the battle was not ours, but God's.

Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16). And we thought the deciding factor was our choice of Him, but way back beyond that choice of Him was His choice of us. Even the conviction of the Spirit of God was necessary to bring us to a realization of our need of saving grace; conscience was not sufficient. Conscience speaks to us about our sin, the Holy Spirit speaks to us about the One who bore our sin. When the Holy Spirit is come, He will convict "of sin, because they believe not on me" (John 16:9). Even the desire in our hearts for salvation is itself created by God. Every desire for holiness and every aspiration after the One who is altogether lovely, He Himself put within our hearts. Whenever Jesus Christ wins

in our lives we win, and whenever Jesus Christ loses in our lives we lose. His way is my way; what a glorious fact that is!

One of the greatest bits of theology in the entire Bible is this magnificent text, "Salvation is of the Lord." It is His achievement not mine, and it is a blessed moment when the struggling, striving, agonizing soul gets to the end of its effort and to the beginning of His wonderful grace, and it lets go and lets God do all that He wants to do out of the fullness of His great loving heart. O friend, if you are here without Jesus Christ, let me say to you, "The battle is not yours, but God's." Get to the end of all that useless doing; salvation is not of man, it is of God exclusively and only.

THE BATTLE is the Lord's at every stage of the Christian's experience. There are many who see clearly that the initial experience of salvation is through grace, but from that point on they are not quite so clear about the matter. Many a young believer has in the glow and the glory of his new life started out thanking God for the grace that brought forgiveness and cleansing and newness of life, thinking from that point on it was up to him to do the fighting, only to discover after continuous and continuing defeat that the battle was not his, but God's. Not only is justification an act of God, but sanctification also is a work of God. Every step of the way the battle is not yours, but God's.

You and I are very familiar with that text, "The just shall live by faith," but I wonder if it is really clear to us. There was a time when I came helpless, weary, and lost, and let this life of mine drop into those nail-pierced hands. I yielded my life, and I believed Him, and He did what I wanted Him to do. And that is precisely what I am doing today. After almost four decades of Christian experience, I am no less independent of Jesus Christ than I was the week after I found Him precious through believing. Regardless of how long you have been walking in the Christian way, without Jesus Christ you are no stronger spiritually than you were at the beginning.

One is no stronger than that in which he trusts. If I trust in myself, I am just as strong as myself, and when I weaken, then I go down. But if I trust in the Lord Jesus Christ, I am as strong as the One in whom I trust, and He will never go down.

I know we are all familiar with the expression that we are not under law but grace. Now, what does that involve so far as the Christian is concerned? Well, if I am under grace and it is not a question of my own efforts, of my own indi-

*An address given at Founder's Week Conference, Chicago, 1940.

vidual initiative, it is a question of His grace and power imparted to me. One of the last things we Christians really learn, and one of the most humiliating, is that the flesh profiteth nothing. Apart from Christ we can do nothing.

Oh, we would like to feel that we really can do something. There is so much of self-confidence it takes God a long time to get us to realize that the battle is His. "Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16) is another way of saying, "The battle is not yours, but God's." The Spirit is the only One who can handle my flesh. I cannot handle it, it's myself; God must handle it. He was not only responsible for my justification, but He is responsible for my sanctification, which you might say is the Christianizing of the Christian. What the Church of Jesus Christ needs at this hour is 100 per cent Christians, and the only One who can bring us up to an approximate percentage of real Christian living is the Lord Jesus Christ. Give Him a chance!

Sometimes I try to startle the folk who come before our board of deacons for entrance into the church. I say, "You know the Lord Jesus Christ is not asking you to be a Christian," and that startles them. The average conception of the Christian life is something like this. Life is like a slate with a lot of nasty writing on it, and the Lord Jesus comes in His infinite grace and mercy and cleans the slate off and says, "You run along and do the best you can." That's not what He says at all. He says, "What I want you to do is to let Me do My best in you. Will you let Me do it?" Oh, His best is such a wonderful thing—have we ever reached it yet, His best for us?

"Stand still, and see the salvation of the Lord." That is a wonderful experience, beloved. "The Lord shall fight for you, and ye shall hold your peace" (Exod. 14:13, 14). "Put on the whole armor of God"—not mine, but His. He has an armor that is bombproof. I think the finest commentary on this verse is, "Put ye on the Lord Jesus Christ" (Rom. 13:14). But you say, How can I do it? There is just one way and that is by faith. I know this is not the prevailing conception of Christian living, and I am wondering if that is not the reason for much of our weakness in the Church. Many think we have to become strong ourselves, but we have a matchless God who said to the apostle Paul, "My strength is made perfect in weakness." I have nothing but weakness to give to God, and He has nothing to give me but strength. Oh, what a blessed experience! He is such a mighty God that He can take the weak things of this earth to confound the things that are mighty. Hand in your weakness and let Him give you His strength!

One Sunday I was called to a hospital where a woman was dying. I bent over the emaciated form and said, "Are you a Christian?" she replied, "I am trying to be." I read her some of the great promises, and said, "Will you believe them?" Her answer was, "I'll try to believe them." To everything I said came the reply, "I'll try." She had been brought

up in a manse, a minister's daughter. I said, "How long have you been trying to believe?" "Oh," she said, "for over twenty years." And I said, "You are not an inch farther along today than you were twenty years ago; you were trying then and you are trying today. Will you promise me one thing before I go, that you will never try again, but that you will begin to trust Jesus Christ?" She said, "I will." Two days later I called on her before she passed away, and as I bent over her I whispered into her ear, "Are you trusting the Lord Jesus today?" and she said, "Praise God, I'm on the rock!"

Christianity assumes two facts, the in-



Clouds

By Katharine C. Shapleigh, Tryon, N. C.

Clouds,
Bright clouds,
Pearl-tinted, glistening,
Drifting across the sky
As heralds of the dawn,
The sun that lights your course
Cannot be far behind.
Come, glorious sun,
I wait, I long
For thee!

Clouds,
Dark clouds,
Heavy and menacing,
Are hanging above my head
With threat of coming rain;
The sun is blotted out;
The mountains seem to weep;
In this dim light
My spirit faints
In me.

Clouds,
God's clouds,
Sunlit or dropping rain,
Are passing across my life,
Freighted with weal or woe.
His love ordained them both;
And on the darkest sky
He draws a bow,
His word of hope
For me.

sufficiency of man and the sufficiency of God. Jehoshaphat said, "We have no might [or strength] against this great company." That is the story. "But our eyes are upon thee," the sufficiency of God, and if you want to get the outcome of the story, sit down and read it at your leisure.

The battle is the Lord's *on the field of service*. I cannot save a soul, I cannot raise one out of death in trespasses and sin. I can woo and win, but I can not communicate life to anybody. Peter and John might extend their hands to that cripple at the beautiful gate, but the Lord put life into those impotent limbs. We may witness and teach, and preach and plead, but God always has to do the vital thing. When the Spirit is come He will convict the world of sin. How I thank God for this mighty Spirit who is with us in all our activities! We may do a lot of things, but God must do the vital thing.

We talk about building the Church. There is only One who can do that, the Lord Jesus Christ. He said, "I will build my church," and on the day of Pentecost He added three thousand. The only additions to any of our churches that mean anything, are those He adds. Please don't think that this is a hypodermic to make us more restful and comfortable in our pews. This text is a vital fact. It's a challenge to the Church of God to believe that the Commander-in-Chief is on the field and that the marching orders are waiting for our response. He said, "Ye shall receive power," and that is something He alone can give me. But I can give Him my obedience, and when I do, I can be sure that He will give me His power.

One other thing, the battle is the Lord's *in the realm of trial and suffering*. I know four people who are dying of cancer, but I wish I could take you into their sickrooms to see the gleam of joy and victory on their countenances. They are victorious in Christ. Recently one of them said to me, "You know, pastor, some years ago you spoke on the text, 'The battle is not yours, but God's,' and I have never forgotten it, and that's what I am counting on now."

I tell you this verse is good for the sickroom, it is good when you get into a jam, it is good for any situation in which life will ever find you.

I think of the words of Bishop Moule who said, "Self-surrender taken alone is a plunge into a dark, cold voyage, but when it is surrender to the One who loved me and gave Himself for me, it is the bright homecoming of the Spirit to the seeker's spirit for life and power."

Oh, that we might take our lives and fling them out into the ocean of His love, that His hands might lay hold upon us and with these lives cleave the way to glorious victory! How He longs to do it!

A condemning heart robs us of confidence toward God. But how acceptable are the prayers of the perfect man! No incense was ever so fragrant to God.—W. W. Fereday.

Moody Monthly

The ADORNMENT of the Christian Woman

By REV. KENNETH S. WUEST, Chicago, Ill.

PETER in his first epistle (3:1-4) is addressing Christian wives who were seeking to win their husbands to the Lord Jesus. A study of the Greek text shows us that these husbands were of the non-persuadable type. The wives had given them the gospel many times, but they were obstinate and had refused to listen. Peter tells these wives that if their husbands will not listen to the Word of God, they may win them without a word. The definite article does not appear in the Greek. No one has ever been won to the Lord without the Word of God. But Peter is telling these wives to stop talking about the Lord Jesus if their husbands will not listen and, instead, win their husbands through their Christlike manner of life. They are to let the Lord Jesus in all His beauty be seen in and through them. The husbands may refuse to listen to the gospel, yet they cannot help but observe the presence of the Lord Jesus in the lives of their wives.

Then Peter deals with a most important factor in the testimony of the Christian woman, namely, her adornment. Here we have the instance of a Christian woman seeking to win her husband to the Lord Jesus. What the Word of God says here, however, applies to any Christian woman who is seeking to win any soul.

First of all, a general principle is laid down. She must not depend upon outward adornment in an effort to win souls. This does not mean that she is not to dress with neatness and good taste, nor does it mean that she is to be austere and drab and so plain in her adornment that she is conspicuous. This does not mean that the manner in which a Christian woman dresses is not a vital factor in her service for the Lord, for it is. It does not mean that a Christian woman should not pay careful attention to the details of her apparel. That should be one of her chief concerns. This principle does mean that she is not to put any dependence upon outward apparel to attract sinners to the Lord Jesus.

After he has laid down this general principle in the words, "whose adorning let it not be that outward adorning," the inspired apostle takes up the three parts of a woman's adornment, the manner in which she dresses her hair, the ornaments which she wears, and the apparel she puts on.

First, he speaks of "that outward adorning of plaiting the hair." The reference is to the ridiculous extravagance in the adornment of the hair to which the Roman women were addicted. Juvenal, a writer of that day, says:

"The attendants (ostensibly, first

century beauticians) will vote on the dressing of the hair as if a question of reputation or of life were at stake, so great is the trouble she takes in quest of beauty; with so many tiers does she load, with so many continuous stories does she build up on high her head. She is as tall as Andromache in front, and behind she is shorter. You would think her another person."

These Christian wives were attempting to make themselves pleasing in the eyes of their husbands, and thus help along the good work of winning them to the Lord, by having their hair dressed in a highly artificial and intricate fashion. The Word of God forbids any dependence upon external adornment in the winning of souls. Furthermore, it forbids a conspicuous, extravagant, intricate artificiality in the manner of wearing the hair. The Christian woman must not think that to adopt the style of the moment in hairdress will give her better access to someone she wishes to lead to the Lord.

WHY IS THIS FORBIDDEN?

First, because the Holy Spirit does not use the styles of the world in saving a soul, as He works through the believer. Second, because such an elaborate display satisfies what John calls, "the lust of the eyes." It appeals to the totally depraved nature of the sinner. When a Christian worker appeals to the fallen nature, she is not appealing to the person's power of choice, bringing him to the point where he will have to do something about his relationship to the gospel, but she is feeding the desires of the evil nature, and the person's attention is diverted to a renewed contemplation of his own sin rather than directed to the Saviour. A Christian woman may be absolutely *fundamental in her doctrine*, yet defeat the power of the Word by the *modernism of her appearance*. The sinner will think within himself, "What you appear to be, speaks so loudly I cannot hear what you are saying." Thus the personal testimony of the soul-winner is destroyed and, with it, the opportunity of leading a soul to the Lord Jesus.

The Word of God then takes up the matter of ornaments in the words, "whose adorning let it not be that outward adorning of . . . wearing of gold." The word "wearing" is from a Greek word which means literally, "to put around." That is, a Christian woman must not hang ornaments about her person as one hangs ornaments upon a Christmas tree. This is exactly what these Christian wives were doing. In an effort to make themselves pleasing to

their unsaved husbands, and thus gain an entree for the Word, they depended upon a gorgeous display of jewelry. Any dependence upon ornaments, when attempting to deal with the lost, is forbidden. Then, the actual wearing of a conspicuous display of jewelry is forbidden. Many a young man looking forward to the ministry has been foolish enough to give his fiancée a gorgeous diamond ring and she has been foolish enough to accept it, when in future years such a thing has hindered their testimony. Thus, an extravagant, gaudy, conspicuous display of ornaments is forbidden, and for the same reasons given above in relation to the highly artificial manner of wearing the hair.

Then the inspired apostle takes up the matter of apparel. While the purpose of both clothing and apparel is the protection of the body, the emphasis in the word "apparel" is upon the ornamentation which it affords. The Word of God forbids any dependence upon apparel in the winning of souls. That which is prohibited here is the wearing of that type of apparel which glorifies the creature, or which is so elaborate and conspicuous that it calls attention to itself and to the one wearing it. It is forbidden because the Holy Spirit does not use the styles of the world in winning souls, for they cater to the lust of the eyes, and destroy the testimony of the one wearing such apparel.

SO FAR, Peter has been dealing with the negative aspect, namely, the Christian woman must not depend on outward adornment as an aid in winning souls. Now he comes to the positive exhortation. She is to depend for her adornment on "the hidden man of the heart." A careful study of the Greek text shows that the hidden man of the heart refers to the inner heart life of the Spirit-filled Christian, manifesting itself visibly in a Christlike manner of life. The Christian woman's adornment must not be one that is put on from the outside, but one that comes from within. Her dependence must be upon the Lord Jesus to make her attractive, pleasing, and beautiful, beautiful with His own sweet fragrance. The beauty of the Lord Jesus radiating from the Spirit-filled saint, can make any face attractive, can make the very gestures and actions of a person gracious, gentle, and beautiful. Personality is more than clothes, more than ornaments, more than the manner in which a woman wears her hair. These things are dead. Personality towers above them, a live, virile thing. Personality saturated with the beauty of the

(Continued on page 502)

Prayer Born of Necessity

By J. W. LIMKEMANN, Signatepeque, Honduras, Central America

BEFORE a man prays, he must sense a need. Prayer is talking to God. If there is no need felt, there is no reason for talking; to talk then would be in vain.

Peter would have felt perfectly at ease on the sea in his strong fishing vessel on a clear day (Matt. 14:22-31). He would have been as untroubled as the blue sky above him. So with us while we retain health, prosperity, and friends. As long as we fail to discover that we are as grass and as the flower of the grass, we shall be quite satisfied with ourselves. As long as Satan lulls us to sleep, keeping us from earnest attention to the clear warnings in the Word of God, or making us quite satisfied to leave that blessed revelation to the study of others, neglecting eternal consequences; indeed, as long as he succeeds in quieting our consciences, we see no need of praying. We may say a prayer now and then, as a religious or mental exercise, or listen to somebody else pray on occasion, but we do not pray. There is nothing we have to pray for—a pitiable lack.

But when our need arises we do one of two things. We either faint, or pray. Sad, sad that multitudes faint, give up in utter despair and see no beam of hope, for there is no hope apart from God the Father and Jesus Christ His Son. Someone has well said that "when we faint we fall back upon nothing, but when we pray we fall back upon God."

Blessed were those men of Galilee who depended on Jesus to help them when their necessity arose. There was the man with leprosy who came saying, Lord, "if thou wilt, thou canst make me clean. And Jesus . . . put forth his hand, and touched him . . . I will; be thou clean" (Mark 1:40). Another man, whose son was at the point of death, cried, "Master, I beseech thee look upon my son: for he is mine only child" (Luke 9:38). What power there is in those words, "I beseech thee"! Then there were the disciples in the storm when Jesus was asleep in the boat. They awakened Him, saying, "Master, we perish" (Luke 8:24). And he rebuked the winds and the sea. So do we also find grace to help in time of need.

It is blessed to be needy. Unquestionably, we would rather be strong, healthy, happy, and carefree. But as long as we are not needy we do not learn the experience of superior power. After we have gotten beyond our own sufficiency it is a joy to be buoyed up by the all-sufficiency of God. A boat may steam upstream past many rapids, but when it comes to the great waterfalls it is overwhelmed unless it ceases to rely on its own power, enters the locks, and allows gravity to pull the waters under it and lift it to the upper level where it may proceed on its way. Within the locks comes a new thrill. It is

simply to sit still and be lifted. At the great waterfalls every ship is beyond its own power. We, too, are all beyond our strength in everything that counts. Have we learned to go into the prayer closet and there experience the joy and power of being lifted? Accomplishments are wrought there which are impossible except God be the doer.

There is something striking in the character of Anna in the temple, who blessed the child Jesus when He was presented there. "And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day" (Luke 2:37). Whence came that singular life of piety? How was she schooled in prayer, that greatest of all arts, that greatest of all methods of accomplishment? Is not the secret this, that she was needy, destitute, "a widow." Out of necessity she had learned to call on God in sincerity.

When untoward circumstances come upon us let us give thanks, for such experiences are well adapted to teach us prayer as well as patience. The greater the trial, the more thorough will be the training. If we belong to the Lord Jesus Christ let Him be our example. Let us walk in His steps. Remember then that an outstanding feature of His life was prayer. But, someone says, no one can ever expect to pray as Jesus did. True, and no one need ever expect to suffer as He did. If we desire to pray like Him, accompany Him without the gate, the place of suffering.

NO MATTER HOW SEVERE the trial we need not faint. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). Furthermore, every storm is tempered. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

When we cry the Lord is there. David said, "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Ps. 34:6). The cry came from a crushed and humbled heart. Have you ever found yourself, Christian, in such soul agony that you were only able to cry, "O Lord"? If ever you are utterly

undone, the Holy Spirit will supply the rest of the prayer and present it to the Father for His own answer. Or is there a condition in your family that would drive you to distraction if you could not cast yourself on the Lord? When you rely utterly on Him, be assured that He knows, and hears, and answers.

When the church is needy and knows that she is needy, she prays. Acts 4 records the first persecution of the Church. Peter and John had spent a night in prison. After double threatening they were released and instructed not to speak any more in the Name. They went back to the company of Christians and reported their experience. After which we read, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31). With power they did the forbidden thing, "they spake."

IN A SOUTHERN CITY a pastor was working on a sermon one afternoon. A sudden impulse came to speak to a young man in his place of business. Immediately he went downtown and in a few minutes led that young man to the Lord. Later, when the young man went jubilantly home, he found all except his father at the supper table. Walking into the living room he saw his father, and joyously said, "Dad, I was saved a little while ago." The father looked up with tears in his eyes, and said, "Son, twenty-four hours ago I became so troubled about your salvation that I vowed before God neither to eat nor drink, but only to pray until you were saved, but I told no one of my purpose." In desperate need that father had cried from the depth of his heart, and God heard him.

Is anything too hard for God?

God often sees that a career of unbroken worldly prosperity is becoming very fatal to the soul. Therefore He puts the torch to the barley field. Not only are the impenitent thus dealt with to bring them to consider their ways, but His own children are often put through a process which is marvelously improving to their graces, for a career of rapid success is seldom healthful to piety. Very few even of Christ's choice ones can travel life's railway with perfect safety at forty miles an hour. The heated axle is very apt to snap, or else the engine flies the track of conformity to God and goes off the embankment. Prosperity brings out only a few of a good man's graces; it often brings out a great many secret lusts, and no little pride and selfishness.

—T. L. Cuyler.



What Is a Memorial?

A MEMORIAL is primarily something intended to remind people of certain facts. It is a familiar idea also that the observance of the Passover, which is called a memorial (Exod. 12:14), was not only related to the deliverance of Israel from Egypt, but also was a type and prediction of the then future coming of "the Lamb of God, which taketh away the sin of the world." A man's observance of the Passover was also a testimony of his faith in God's promised Messiah.

It is very instructive to notice how often in other scriptures this word "memorial" relates to the future as well as the past, and is a promise to saints and a warning to sinners that God is going to do something.

"And God said . . . This is my name . . . and this is my memorial unto all generations" (Exod. 3:15). Since this was said at the time when God came to deliver Israel from Egypt, the word "memorial" relates to the whole future of Israel and is equivalent to saying that God will act as the deliverer.

All the uses of the word "memorial" in connection with all the sacrifices and offerings relate to the revelation of redemption, and therefore to Christ in the then future. This includes Exodus 13:9 in regard to the firstborn, and also Exodus 30:16, used of the atonement money. In Exodus 28:12 and 39:7 the ephod is called a memorial, and the ephod relates to the whole future of the nation and God's guidance.

Many verses relate to redemption or purification, and therefore to the future perfect Sacrifice (Lev. 2:2, 9, 16; 5:12; 6:15; 24:7; Num. 5:15, 18, 26; 31:54). They signify that God will act as the Redeemer.

The blowing of the trumpets at the Feast of Trumpets is called a memorial. This gave a notification of the coming of the Day of Atonement, and therefore related to the future. A trumpet blowing is a signal that something important is about to happen, as when the "trump of God" sounds before Christ's coming and before the resurrection (I Thess. 4:16), and the seven trumpets, in Revelation.

The promise to destroy Amalek is called a memorial (Exod. 17:14). It was a promise or warning that God was going to protect His people always. This word is also used of the Feast of Purim (Esther 9:28). While obviously this was a memorial of a past event, like the ob-

servance of Passover, it must have been intended to give the Jews confidence that God would act as the preserver of His people. The memorial in Numbers 16:40 was a warning for all persons who attempted a sinful approach to God. The two heaps of stones at Gilgal were called memorials (Josh. 4:7). The Scofield Bible relates these to the future as types of Christ. They also were a sign of God's promise to the people of Israel that Canaan would be conquered. The building of the memorials showed the faith of Israel in God's promises.

The Samaritan enemies of Nehemiah and his followers were told that they had no portion or memorial in Jerusalem (Neh. 2:20). This use of the word "memorial" here also would seem to mean that the Samaritans had no promised help from God, as Israel had. The memorial is a promise of the coming reign of Christ (Zech. 6:14).

CHRIST SAID of Mary's anointing, "That which she hath done shall be spoken of throughout the whole world as a memorial of her" (Matt. 26:13). This might seem to relate entirely to a past act, but this act of Mary's proved her faith in Christ's resurrection and therefore related to the future, and the word indicates here, as elsewhere, that God was about to do something.

In Acts 10:4 Cornelius is told that his alms and prayers are come up before God as a memorial. This is a very wonderful thought in connection with prayer, that because Cornelius' prayers were a memorial before God, therefore He was about to do something.

All these memorials in Scripture are associated with great events in God's revelation of Himself to men. The first time the word occurs is when God first reveals Himself to the nation of Israel. It occurs again when He reveals different aspects of the plan of redemption:

the escape from Egypt; the deliverance from Amalek; when entering the Promised Land; in the book of Esther when God again saves the nation; when He encourages the followers of Nehemiah that Christ will reign finally, in spite of the discouraging outlook at that time; just before the death and resurrection of Christ; and in connection with Cornelius when the Gentiles first heard the gospel.

All of this should emphasize the fact that a Christian memorial in a cemetery is a testimony to the fact that one believes that "he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you" (II Cor. 4:14). Even the word "cemetery" comes from a Greek word meaning "a place to sleep." This means that Christian burial is different from those "who have no hope" (I Thess. 4:13).

We are exhorted to observe the Lord's Supper "in remembrance of me." This word also relates to the future, for it says immediately after, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (I Cor. 11:23-26).

Even Sabbath observance, which primarily relates to completed creation, to the plan of redemption in Exodus 20, and finally in the New Testament to Christ's resurrection, is a testimony to belief in the fact that "there remaineth therefore the keeping of a sabbath to the children of God" (Heb. 4:9, R.V.).

By FREDERICK ERDMAN, Germantown, Philadelphia, Pa.

A Divine Society*

By REV. FREDERIC W. FARR, D.D.

The church of the living God, the pillar and ground of the truth. — I Timothy 3:15.

THE Church is the only repository of redemption truth—truth relating to salvation—and as such is the beacon of history.

The word for Church means "to call out," and so literally the Church is a called-out company. God always has a people upon the earth, but never more than one people at a time. Under the old covenant the Jew had the place of privilege and responsibility; under the new covenant it is the Church.

The divine society had a supernatural origin. It was organized by the Holy Spirit. Its constituent members were baptized into one body by the Spirit. The Holy Spirit inspired, informed, and indwelt the spiritual body. His preeminence and presidency were recognized and submitted to. The prime duty of this society was to bear witness unto Christ and exalt Him in their life and testimony.

This is the office work of the Holy Spirit. "He shall not speak of himself . . . he shall take of mine, and shall show it unto you" (John 16:13, 15).

The incarnation of Christ was a hiding of His true self behind a veil of flesh. He was revealed by the Holy Spirit. His baptism, transfiguration, resurrection, and ascension were the stages which marked the progress of that revelation. His second advent will be the final stage when His glory will be fully disclosed.

The Spirit is to do a similar work of preparation and manifestation for His spiritual body. Christ said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8). Pentecost was the first, not the last, of the outpourings of the Spirit. It opened a series of similar outpourings.

Such an outpouring was experienced in Samaria under the preaching of Philip, and again in Caesarea among the Gentiles under the preaching of Peter, and yet again at Ephesus among the Greeks under the preaching of Paul. Pentecost has been repeated many times in modern days without its original and incidental accompaniments. The essential facts are always the same, but the phenomena that attend it may vary.

The original gift of tongues finds its modern parallel in the fact that three hundred languages hitherto without written form have their alphabet and grammar, their lexicon and literature, and also in the fact that the Word of God has been translated and is now preached in more than a thousand different dialects. In an incredibly short space of time, our missionaries go to a heathen people, learn to preach in their

tongue, reduce the language to a grammar, teach the heathen to read and write their own language, and then present them with the Word of God as the first printed book in their own speech.

All the great languages of mankind—Bengali, Chinese, Japanese, Sanscrit, and Arabic—may be studied today in the universities of England and America. There is something more in all this than the triumph of human scholarship. It is the mighty working of the Almighty God.

The Acts of the Apostles might rather be called the Acts of the Holy Spirit. The Spirit is everywhere present, filling the disciples with His own power and sending them forth to service, separating and calling missionaries, appointing bishops and pastors, judging iniquity, and converting persecutors. It is the book of His supernatural personal presence.

They walked in His comfort, and He became another *Paraclete*, the personal substitute for Christ's own self. How sweetly is His presence acknowledged at the first council in Jerusalem in their formal resolution, "It seemed good to the Holy Ghost and to us"! He met with them and counseled with them, and they came to one common conclusion. One marked effect of the presence of the Spirit in the early Church may be seen in the unselfish, sacrificial spirit which He breathed into the saints.

Service seems to have been gratuitously rendered, and if supported at all, only by freewill offerings. There was an utter absence of money considerations and salaried offices. There were no pew rents or entertainments to fill the Lord's treasury, but whatever was needful came from willing hands and consecrated hearts. They not only gave their means and money, but they gave themselves. The Spirit qualified them for the work and sent them out into the field.

SO TODAY when the Spirit occupies His rightful place in the Church, He will make both giving and going easy. Consecrated men and women will come forward and offer themselves as laborers in the vineyard of the Lord, and the means will not be lacking to speed them to their appointed fields and support them after they are there.

The Church not only has a supernatural origin, but a supernatural life. Is it not unfortunate, to say the least, that the Church should ignore and forget the supernatural presence and divine working of the Holy Spirit, and drop down to the low earthly level of natural law and conduct its affairs after the

manner of worldly societies? It is impossible to do a supernatural work with natural means. Insofar as the Church today does not avail herself of the supernatural means at her disposal, by so much will she fail of accomplishing the ends for which she was brought into the world. Since the Church is the pillar and ground of the truth, and since it is by means of the truth that we are saved, it follows necessarily that no one can be saved, at least in the present dispensation, except through the instrumentality and within the pale of the Church.

The Church of the living God includes all true believers wherever found, among churches of all denominations or identified with no church at all. Indeed one may belong to a church without being a member of the Church and, conversely, one may be a member of the true Church and not belong to any particular church on earth at all.

The Holy Spirit continues this work of witnessing unto the truth in and through the Church. The Church, therefore, has a monopoly of redemption truth and there is no other place where the light of redemption shines.

Jesus said, "All that ever came before me are thieves and robbers" (John 10:8). It might be said with equal truthfulness now, that all that ever came after Him are liars and frauds if they profess to have the light of truth and to point out to lost men the way of salvation. "For there is none other name under heaven given among men [but the name of Jesus], whereby we must be saved" (Acts 4:12).

The Church is built and based on the truth as a foundation, and there is no other foundation on which to build.

JESUS TOLD OF TWO MEN in the Sermon on the Mount, one of whom built his house on the rock, and the other built his upon the sand. The house of the one stood, and the house of the other fell. It makes no difference how the house is built or how elegantly it may be furnished, the house is no stronger or safer than its foundations. There are many men whose heads are crammed with knowledge and whose lives are crowded with good things, but the superstructure they have spent years in erecting will go to pieces when the floods beat upon them, because they are not founded upon the Rock of Ages.

"Other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11), even He who said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me"

(Continued on page 501)

*Last in the series on "Divine Truth."

Tulip Time in Holland, Michigan



Photos by C. H. Geerlings and Beernink, Holland, Mich.

THE annual Tulip Time Festival held in Holland, Mich., beginning the Saturday nearest May 15 and continuing for eight days, began as a community-wide tulip planting project. It has grown to be one of the largest attended festivals of the nation. There are approximately half a million visitors each year.

The Dutch Hospitality Club, composed of the leading citizens, list all the residents of the community who have spare rooms to offer guests. Three large passenger boats of the Chicago-Duluth and Georgian Bay Steamship Line dock in the Holland harbor to provide additional accommodations for visitors.

The festival is officially opened with a Street Scrubbing Ceremony. Citizens respond by the hundreds, clad in Dutch costumes and klompen (wooden shoes) and carry brooms and brushes. Water is provided by buckets hung from shoulder yokes.

At the signal to cease scrubbing, the workers step aside to make way for the dignitaries. As from a Rembrandt canvas, the Gemeenteraad (common council) led by the Burgemeester appears for an inspection tour. Thus begins the Volks Parade.

Holland with its population of 18,000 has more than forty churches. The religious spirit of the Dutchman is so strong that Sunday operation of special attractions at Tulip Time is frowned upon. However, at 4:00 P.M. Sunday afternoon during the festival, Hope College Memorial Chapel reverberates to the voices of hundreds of Dutchmen, singing in their native language, the Psalms of the fatherland.

After the regular evening worship, at about 9:00 P.M., the young people's groups of the community join forces in a Hymn Sing. Outstanding song leaders assist in this praise service.



The Attainment of Joy

By REV. WM. COOPER CUMMINGS, Miami Beach, Fla.

HAPPINESS is a word on our lips more often perhaps than joy, but joy is the greater word of the two. Dr. Horace Bushnell has pointed out that happiness is that which happens or comes by outward befalling. It is something that money may conceivably buy, or that political rank, station, victory, or power may secure—its source is without. But joy is inward, and is of the soul. It is not determined by outward condition; it has its source in the springs of character within.

Now this is seen in the life of our Lord. At the very time when His enemies were planning with Judas about His arrest, and on the same night in which He was betrayed, He talked with the disciples about His joy. That was possible because His joy did not originate in His environment, and was not dependent upon external happenings, but had its source within Him. It was truly His, and He could rightfully speak of it as "my joy."

In the upper room, before leaving for Gethsemane and Calvary, our Lord expressed His desire to the disciples "that my joy might remain in you." We have evidence that it did, for when the apostles had been arrested and beaten for preaching in the name of Christ, they rejoiced that they were counted worthy to suffer shame for His name (Acts 5:40, 41). When Paul and Silas had been imprisoned at Philippi and cruelly beaten so that they could not sleep, at midnight they sang praises to God in the prison house (Acts 16:23-25). When Paul spoke of the things that he suffered he characterized himself "as sorrowful, yet always rejoicing" (II Cor. 6:10), and he addressed the Hebrew Christians as those who "took joyfully the spoiling of your goods" (Heb. 10:34). To the believers in general the apostle Peter wrote, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice . . . that, when his glory shall be revealed, ye may be glad also with exceeding joy" (I Pet. 4:12, 13).

THE SAME SPIRIT was shown by Habakkuk (3:17, 18) when he wrote, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." So we are not surprised when we come to the fruit of the Spirit that we learn it is not only love, but joy as well as peace (Gal. 5:22), and that as the Old Testament saints were called upon to "be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye

that are upright in heart" (Ps. 32:11), so the call to New Testament saints is, "Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4).

But when we look at ourselves, what a contrast there is between the glorious experience of these saints and our own experience. How barren our lives are in comparison! How little we know of real Christian joy, and how many professing Christians there are whose lives are lacking in it! All too often we are gloomy, long-faced or sad, as if we had never heard of the joy of our Lord, had never heard that He has given us cause for joy and rejoicing and that He calls us to rejoice in Him. Do we need to be converted? Have we never found the Lord—never been saved? If so, that is the place to begin.

BUT ASSUMING THAT OUR salvation is beyond question, what is wrong? Some, of course, are bearing a great grief or sorrow which would seem to excuse their sadness. Others have some great disappointment, disillusionment, or heartache of one kind or another, and they might feel that they should be excused for sadness. But with others, is it not just a mood of gloom that comes as a reaction from some failure of plans, some harsh treatment by another, or merely from some small disappointment? Instead of dealing with it, counteracting it, and canceling it, the gloom is allowed to settle down upon us, darkening our day and laying a needless burden upon ourselves and others.

Now, of course, life always has its disillusionments and disappointments, and if we allow every little one to depress us, before we know it we shall be looking more at the dark side of life than at the bright side, and will be developing a disposition that is habitually gloomy, doing us needless harm and laying a needless burden upon those around us. Such a disposition will actually do harm to the cause of Christ by misrepresenting Him to the world.

But the question is, What are we to do about it? The world answers by the exhortation, "Cheer up!" "Smile!" Sometimes we see the word hanging on the wall of an office, sometimes we hear it sung by business men at a Rotary or Kiwanis meeting, "Pack up your troubles in your old kit bag and smile, smile, smile!" Or we read, "If those who whine would whistle, and those who languish laugh, the rose would rout the thistle, the grain outrun the chaff." Or we see a motto something like this, "When you smile another smiles, and soon that smile will go a mile, until there are miles and miles of smiles—because you smiled!"

Now we recognize that is good advice if we are dealing with some minor hap-

pening that has discolored the day, for then a simple exhortation may be enough. But if we are dealing with something much deeper and more serious, such cheerful exhortations are pitifully superficial and inadequate, and to smile with the lips and face while there is a heartache and sorrow within is a painful sort of hypocrisy.

When we turn to the Bible for the cure of gloom, we find an entirely different kind of answer, adequate to our need whether that be merely to meet some transient "dark mood," or whether it is to meet the most heartbreaking sorrow that life can bring. For one thing, it begins much deeper than the world's answer, and then it goes far higher. Instead of ignoring the cause of sadness, and saying, "Smile," the Bible answer begins with the cause, "Why art thou cast down, O my soul? and why art thou disquieted within me?" It begins by facing the cause, and if the cause is some trivial, inconsequential thing, to face it and bring it out into the light may in itself be the means of removing it. But if the cause is a sorrow of the most serious kind, still the answer of the Bible is adequate, for it is, "Hope thou in God!" (Ps. 42:11).

It is astonishing how many of the ills of life are caused by leaving God out. What a great difference it makes to take Him into account, to remember Him, to look to Him, to pray, to cast all our care upon Him; for He careth for us (I Pet. 5:7). And it makes all the difference in the world in regard to the matter of joy, for it is not as we turn away from Christ that we may find the fullest joy of life, but as we turn to Him. This then is the first real step in the attainment of joy for one who is gloomy and cast down, "Hope thou in God!" And it is right in line with our Master's call, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest" (Matt. 11:28).

THAT COMES FIRST, and then for those who respond to that call and become His disciples, He has very much more. Listen to Him talking to those disciples in the upper room. He has given the rest which He had promised to their souls, and now He is talking about joy, "My joy . . . in you . . . that your joy . . . might be full." As we saw at the beginning, His joy is an abiding mood, independent of outward circumstances, rising from the inner self, and He wants us all to have that joy. He wants our joy to be made full by our having His joy. He connects it with abiding in Him, with fruit bearing, with continuing in His love and with keeping His commandments (John 15:5-11).

(Continued on page 495)

Unrepentant Still

By REV. JAMES A. HEDGES, New Hope, Pa.

Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.—Revelation 9:21.

THERE seems to be no more appropriate time for the preaching of this sermon than the present. Doubtless pastors of other days have thought the same concerning their day. But looking at their day and ours through the light of history and the record of present things, it seems it is more appropriate to the present hour than to any preceding one. While this prophecy concerns the attitude of men during the terrific judgments of the very last days, they express also the same attitude of mankind today after the terrible calamities of the present time.

Reading the books and literature of thirty years ago, one realizes the great changes in the language of the world. Aviation, radio, gas masks, machine guns, submarines, torpedoes, fascism, bolshevik, Nazi, League of Nations, stratosphere, island universes, vitamins, frigidare, dry ice, air-cooled homes and public buildings, automobile, streamlined, and hundreds of other expressions, all representing vast changes in peace and in war, including the movies, which outside of the radio are the greatest source of change in the moral, intellectual, and material life of the world.

In thirty years we have passed through unparalleled calamities; famines, earthquakes, pestilences, floods, droughts, winds, and war. We have seen the overthrow of age-old tyrannies, and the substitution of worse forms of tyranny. We have seen every nation in the throes of financial depression, the very worst the world has ever seen, with millions out of work and destitute. And, today, from one end of the world to the other, the nations are in commotion and greatly troubled. Hardly one of them is at peace or rest. In times past, there has been commotion in some nation or another, here and there, while the greater number have remained at rest. But never before has every nation been disturbed at one and the same time. Always there have been floods; always there has been drought and wind and dust in the central and southwestern regions of the United States. Always there have been pestilences that have swept over the earth more or less widely, at one time and another, but never was the earth swept by such a pestilence as that which smote every region, every village, every community, of the whole world a little more than eighteen years ago. Always has there been war somewhere in the world. But there never was a world war, which swept its besom of destruction over every great nation, as that which involved the whole human race twenty years ago. Such things as famines and earthquakes and wars and pestilences,

must needs be, as the Saviour told His disciples when He was foretelling the future and the signs of the end time. But there was that in His discourse which indicated that as the end time drew near, these things would grow in intensity and frequency. It is the ripening of the harvest which, following the analogy of the natural harvest, ripens quickly and intensively at the end.

WHAT HAS THE WORLD learned from these things? Has it learned repentance, obedience, faith, and the way of life? Has it smote its breast, and cried out with Pharaoh of old, after ten great calamities had fallen on him and his people, "I have sinned"? Or cried with Israel when, overwhelmed with calamities, they said, "For our sins and iniquities these things have come upon us"? No, not at all. If there are floods, they send out their engineers to draw up mighty plans for the control of rivers. If there are dust storms, they build a huge shelter belt, a hundred miles wide and two thousand miles across the continent, to show the winds that there is a mightier human power to control them.

Are men learning obedience by the things which they have suffered? There are no signs of it. They hunt for cycles of weather to explain the unusual in climate; and there have been cycles of weather. From wet to dry, from dry to wet; from cold to heat and from heat to cold; from glacial ice to temperate skies. But what men have failed to see is the combination of the causes of these things, at such a time, and in such a way, that altogether they produce such

a phenomenal catastrophe as can only be rationally explained by the marshaling together of all the factors at one and the same time by a superintelligence. There is brightness of skies. There is the passing away of droughts and dust storms. There is an end of floods. There are periods of rest and quiet. Men are given time to repent before worse things come. They have passed through such pain and agony the past few years as should cause them to think. Have they done it? You know they have not.

Their remedy for the calamities of the world is higher dams, shelter belts, earthquake-proof houses, antitoxins for disease, control of crops, all of which may have their virtues. Not for a moment, however, would they admit that there is a very close relationship between spiritual health and material prosperity; that where there is spiritual health there is also physical health; where there is spiritual wealth there is also economical wealth; where men are at peace with God, there is no war. If we only knew the relationship between storms of passion and iniquity and tornadoes and earthquakes, we would not be surprised at the frequency and violence of these destructive forces in modern days. "Why, what possible relationship can exist between such things?" one may ask. "How can physical earthquakes and storms follow those of passion and sin?" None of us knows the answer, but God has said that they do follow. And all of us who observe and think, have seen that as modern unrighteousness and unbelief and spiritual wickedness increase from year to year, material calamities also increase from year to year; as righteousness and obedience to the laws of God increase, these others decrease.

But there will be many that will say, "Look at the good that is in the world—material good, moral good, and spiritual good. Never has the world seen anything like it." Often has the Lord stretched His perfect rainbow across the storm cloud. Always there are spots of sunshine racing across the green fields in the cloudy day. He has beautiful fields of grain growing side by side with the tares. So is the good with the evil. His edict is, "Let both grow together until the harvest. The harvest is the end of the age." But the evil grows faster than the good, waxing worse and worse, until as the Master said, the world shall become at the end time as before the flood, or like Sodom and Gomorrah before their overthrow. The results of evil grow with the ripening harvest—wars, pestilences, famines, earthquakes, economic disaster, distresses of all kinds.

(Continued on page 495)

Commemoration*

By Rev. Adolphe Glen Cloud, Bird-in-Hand, Pa.

The yesterdays we shared His tasks with Him,

And for the years—one of God's minutes—

Together walked the friendly road,
Doing the Master's will!

Today our paths divide, for 'tis His will;
A shade of loneliness like summer cloud
Casts shadows on the road by which we pass;

But that is little, when we walk with Him,

And, since it is His will, we are content.



*Written by a young minister who recently lost his wife. The poem was sent to us by his brother, also a minister.

American Tract Society Moves Into New Home

The 115-year-old American Tract Society, which distributes 5,000,000 religious tracts each year in 45 languages and dialects and has published tracts in 185 languages, moved into a new home at 21 West Forty-Sixth St., New York, on April 1, from which it will carry on its international activities. It will occupy the entire second story of the building, with show windows facing the street.

The number of publications issued by the society during its venerable history has reached the staggering total of 900,000,000. These have been carried into wealthy homes, large city churches, mission schools and chapels, tiny rural cottages, African huts, and Indian pueblos. In its first decade the society published Bunyan's *Pilgrim's Progress*, Doddridge's *Rise and Progress of Religion*, and Baxter's *Call to the Unconverted*. A hundred years later it was still publishing Bunyan's famous allegory, and among its tracts was Theodore Roosevelt's *Nine Reasons for Going to Church*.

During 1939 it published 62 new tracts in English and many in foreign languages. Among the most popular tracts distributed during the past year were *Why and How You Should Read the Bible*, by Jared G. Baldwin, a layman; *What Must I Do to Be Saved?* by Dwight L. Moody; *Through the Old Testament in Half a Year* and *Through the New Testament in Half a Year*, by R. C. Tillinghast, a Presbyterian layman; *Why Be a Christian?* by Cameron Jeffs, an English layman, also officer in World War; *How to Find God in the Words of Jesus*, by Albert Ludlow Kramer and Alice Bishop Kramer, laymen. One hundred and eighty-two of its own publica-

tions are available. One thousand and eighteen different volumes are available which are printed by other publishing houses. Its list of authors represents the foremost spiritual thinkers in the world during past and present generations.

Since the start of this work, more than 21,000,000 homes have been visited by Colporteurs; 19,000,000 volumes sold or given away, beside innumerable tracts and pamphlets, and 700,000 religious meetings conducted. Free tracts are provided for CCC camps, hospitals, prisons, and similar institutions. More than \$3,000,000 have been expended in the free distribution of Christian literature during the society's existence. Substantial grants are also made to aid several foreign language periodicals distributed in this and other countries, and especially in Latin America. Last year, the society made provision for the publication and securing of several million carefully selected tracts for distribution at the World's Fair, and will do so again this year.

For thirty-one years, until his death in 1937, William Phillips Hall was president of the society. He was succeeded by Dr. Hugh R. Monro, of the Montclair Trust Company of Montclair, N.J. Its other officers are William A. Harbison, first vice-president; Philip A. Benson, president of the Dime Savings Bank of Brooklyn, second vice-president; Rev. William Henry Matthews, D.D., general secretary; Rev. Edwin Noah Hardy, Ph.D., executive and recording secretary; General Charles Elliot Warren, honorary treasurer; and Arthur W. Cobbett, treasurer. —Edward L. Wertheim.

Greek Word Studies

By Kenneth S. Wuest

CHRISTIAN SUFFERING, THE ACCOMPANIMENT OF A SEPARATED LIFE

I Peter 4:1-6

The words "in the flesh" are from *σαρκί*, a dative of respect. Christ suffered with respect to His human body (I Pet. 2:24). "Arm yourselves" is from *ὀπλίσασθε*, literally "put on as armor." *ὀπλίτης*, a cognate of this word, was a heavy-armed foot soldier in the Greek army. The mind of Christ here (3:17), namely, willingness to suffer for well doing, provides heavy armor for the Christian. "Hath ceased" is from *πέπαυται*, literally "hath been made to cease" from sin, the mark of a Christian. "That" is from *εἰς τὸ*, namely "with a view to." The purpose for which he is saved is that he should live the rest of his life to the glory of God. The time past of our lives is from *ὁ παρεληλυθὼς χρόνος*, literally, "the time that has now run its course," implying that the course is closed and done and looked upon as an accomplished fact. "Have wrought" is from *κατεργάσθαι*, "to work out to the end." "Reveling" is from *κώμοις*, referring to carousals, parties of revelers parading the streets, religious revels, wild and furious. Banquetings is from *πότοις*, referring to drinking bouts.

"Think it strange" is from *ἐξέϊζονται*, which means "to be surprised or astonished at the strangeness of a thing." The root meaning is "alien, foreign." The world thinks it alien or foreign to Christians when they do not run in sin with worldly people as they did before salvation. The word "run" is from *συντρεχόντων*, which literally means "to run in company with someone else." Here it means "to run in troops" with other worldly people. "Who" refers back to the people of the world who are speaking evil of Christians who do not run with them in sin. The grammar requires this. "For this cause" goes back to verse four. The gospel was preached to the saints now dead, preached to them when they were alive, in order that they might be saved. Their salvation resulted in two things: first, they were judged according to men in the flesh, as in verse four, where the world judges Christians as acting in a way alien or foreign to them when they do not run in sin with them after being saved; and second, they lived according to God in their human spirits quickened by the Holy Spirit (Rom. 1:9).

Special Notice

For preachers or teachers who do not have access to the Greek Testament, we suggest A. T. Robertson's *Word Pictures in the New Testament*, in six volumes, in which you will find real help in the meaning of the Greek text.



You may bury the frail tenement of clay that a good man lives in, but you cannot get rid of his influence and example.—D. L. Moody.

May They Both Live

Mark 14:3-9

By Curtis B. Camp, Chicago, Ill.

He sat at dinner with His friends, and would
Not stay the curious idle throng that pressed
Upon Him, though seclusion was a blest
And treasured boon, for one who loved Him stood,
And, longing to anoint Him for the rood,
Had brought the precious spikenard that the rest
Might know; but when they murmured, He addressed
Reproof to them. "She hath done what she could,
And everywhere this gospel shall be preached
Shall this be mentioned, a memorial
Of her." O blessed Saviour, who impeached
All murmuring, grant now that this Thy call
From finding fault—like her renown—may reach
From Simon's house, unto the homes of all.

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Youth Page

Elizabeth Andrews Houghton

TRIUMPH THROUGH SUFFERING

By Josephine Gilbert, Kittanning, Pa.

Sometimes God in His wisdom allows the faith of His children to be strained to its weakest point. Then it is that He can lead us into deeper depths and unto higher heights. If in our weakness we can say with Job, "Though he slay me, yet will I trust him" (Job 13:15), that faith becomes infinitely stronger and God is greatly glorified. In such testing times any soul walking with God can say those words if he keeps his eyes fixed on Jesus and not on the waves of physical and mental distress. In extreme, painful darkness He remains a penetrating light ever visible to the eye of faith.

Our personal weakness, loneliness, and other extremities open to us great resources of strength and provision which are ours to draw upon. The secret of our relief lies in our ability and willingness to surrender, to submit to the hand that would mold us according to His will. We gain nothing but bruises by beating our wings against the inevitable. I praise God for the sufferings which have revealed Him to me in a manner such as I could not otherwise have comprehended. "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (II Cor. 12:9).

Since my early teens I have dared go forth in my Saviour's name offering words of encouragement to those in sorrow, assuring them that God does care. Even those who appreciated sympathy frequently responded, "That's all right, but you will find it different when you face the situation." I did find it different! As I lay on my bed of affliction, seeing all my hopes and ambitions blasted, my own soul demanded a reckoning with past beliefs and the hope I had held out to others. How did I know God's promises were true? How dared I offer encouragement to others when my own soul well-nigh fainted? Should I retrace my steps and tell my friends it was a mistake? God forbid; but only God knows the agony of a soul tormented by such perplexing thoughts. Day after day and night after night, I lay with little help or comfort but the persistent, though doubtful, efforts of a faithful physician. I could not draw close to my Saviour. However, somehow I was always conscious of His presence at a distance. Long He guarded me thus, and I learned the blessedness of fellowship with my Redeemer.

Again I praise Him for His presence in the darkness of human suffering, for the faith to commit that suffering unto Him even in the darkness. Through years of serious illness and slow recuperation I have proved Him true, and I know He lives.

Whatever our need He knows and un-

derstands as does no other. In times of financial need Philipians 4:19 is ever open to us. When friends fail, He proves Himself the "friend that sticketh closer than a brother" (Prov. 18:24). The false judgments of others He overcomes by the assurance that God is very truth and liveth forever. In weakness He whispers, "My strength is made perfect in weakness" (II Cor. 12:9). He liberates from all fear of existing obstacles by His reassuring voice, "My grace is sufficient for thee" (II Cor. 12:9). I firmly believe that "all things work together for good to them that love God" (Rom. 8:28). The measure of that good is governed by our submission to His control. Through the darkness of most despairing moments let us joyfully gaze into the face of the Light of the world who "shineth more and more unto the perfect day."

Although denied the privilege of active service in China, and cut off from fascinating labor in our own rural sections, I now behold a much slighted avenue of Christian service. At home is a small corner from which each of us may operate through the power of the Holy Spirit in a broad far-reaching ministry even unto the uttermost parts of the earth. With the return of some measure of strength came the ability to read and to pray, to meditate and to write letters, enclosing tracts. It has pleased the Lord to permit me to see some results of His blessing upon a consecrated correspondence, which He now reveals to me as a most effective ministry and which I recommend to you who feel excluded from His service because of physical limitations. Near and far all may find weary, discouraged, perplexed, and despairing souls—even those redeemed by Jesus—whose hearts are fully prepared to receive His Word. Burdens of others shared in the spirit of Jesus very often dissolve our own.

A tract enclosed in a letter to a young Christian who had joined the U.S. Marines resulted in the conversion of two of his buddies. A prolonged correspondence with a lady who spent most of her last nine months in hospitals, gave opportunity to keep her constantly reminded of God's love, salvation, and eternal home. Unable herself to write, she insisted that her husband answer every letter. It must have had some definite effect, because two days before her death, she called for the minister and renewed her church covenant.

Two young girls in their early teens eagerly await letters that point them onward and upward. Missionaries on the field and others at home, rejected candidates, saint and sinner, all experience the same heartaches and discouragements. Mothers in straitened circumstances, concerned about the careless lives of their children, are grateful to any friend who will help bear a burden;

and it sometimes happens that a child is seriously concerned about a parent.

Fellow sufferer, it behooves us in Christ's name to reap the harvest from afflictions, to wax strong and to testify to His power and faithfulness as well Christians cannot do so forcefully. Whether here or there, His promise is the same, "Lo, I am with you alway." Fellowship with Christ in His sufferings affords vast opportunities for fellowship with Him in effective service. If you lift a few burdens, and I lift a few, and somebody else also lifts a few, our apparent idleness and uselessness will redound to His glory. Who knows what may yet be accomplished by one thus aided? Ours is an increased opportunity for prayer, praise, and correspondence. I know there are times when one is not physically able, times when postage is lacking, but let us avail ourselves of such opportunities as we have, and thus be active soldiers of the Cross, faithful missionaries of the gospel.

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Ps. 107:8).

"O magnify the Lord with me, and let us exalt his name together" (Ps. 34:3).

He Is There

By Edith Dunn Bolar, Tarentum, Pa.

"Is anyone there?" the soul cries out,
Closed in by thickening fogs of doubt.
There is, I know, for He answered me.

Is anyone there when the glad heart
sings
And all but bursts with the joy life
brings?
There is, I know, for He sang with me.

Is anyone there at the turn of the road,
Waiting to guide and help with the load?
There is, I know, for He guided me.

Is anyone there by the hard sick-bed
To heal with a hand on the fevered
head?
There is, I know, for His touch healed
me.

Is anyone there when the soul takes
flight,
To say, "Beloved, come in to the light?"
There is, I know, for He promised me.



March 16, 1940.

Editors, MOODY MONTHLY:

I am president of the young people in our local Methodist Church. I have been reading the MOODY MONTHLY for quite some time. My honest opinion is that it is the finest religious paper I have ever read.—R.B.R., Silver Spring, Md.

Moody Monthly

"It's Suicide or Christ"

Giving God's Word to Jews throughout the world to win them to Christ

The chairman of the World-Jewish Congress recently declared: "Of the 9,000,000 Jews in Europe, less than 1,000,000 are still living normal lives. Thousands are being massacred; and tens of thousands are being sent out into the wilderness. Thousands of Jewish children run through the streets of Poland, looking for their parents." One who has labored for years on the Continent declares: "*It's suicide or Christ for many thousands of Jews in Europe.*"

We are in the midst of a campaign to place the life-giving Word of God, in the form of attractive Testaments, in the hands of the sorrowing and suffering Jews of Europe; and among the refugees and other Jews in Palestine, America, and other lands. Israel's extremity is our opportunity. Giving God's Word to Jews is the best way to lead them to a saving knowledge of Christ! It is surely God's appointed hour to place New Testaments in the hands of the Jews throughout the world!

In spite of the war, the work of distributing New Testaments among Jewish people in Europe is still going forward. Many workers are co-operating in giving New Testaments, in Hebrew and other languages, to Jewish people who agree to read them. How sorely they need the healing balm of God's Word in this hour of terrible affliction!

Open Doors in Palestine

Jews in Palestine are now eagerly receiving New Testaments in Hebrew and English. Missionaries and workers are co-operating heartily in the distribution. Two missionaries visited 160 of the 300 colonies in Palestine, giving out our Hebrew and English New Testaments to those who agreed to read them. In a recent letter one of them says: "We find the doors wide open in nearly all the colonies. We have been from house to house in the settlements, entering into conversation with thousands of Jews, and distributing New Testaments. They are only given to those who express a desire to read them. *May we ask you to pray for Palestine in this day of opportunity, while the doors are still wide open? We cannot tell how long the opportunity will last!*"

May, 1940

Reaching Jewish Refugees

Tens of thousands of Jews have fled from the terrible persecution in Europe, seeking a haven of refuge in far-distant lands. Their hearts are open and receptive. They are hungry for something that will give comfort and consolation in their distress. We are sending shipments of New Testaments to various foreign lands to be given with love and sympathy and prayer to Jews who agree to read them.

Word comes from the Argentine Republic that the Jews are even allowing the missionaries to come into the synagogues to speak to the people! Souls are being saved! It is a marvelous opportunity! Let us cooperate

by prayer and providing still more Testaments!

A Coast to Coast Crusade

Here in America a coast-to-coast crusade has been inaugurated to reach as many as possible of the 5,000,000 Jews in the United States and Canada with the Word of God. A special Prophecy Edition of the New Testament for Jews was published some time ago. The first edition of 78,000 has been exhausted. A new edition of 105,000 copies is

coming from the press; and the Books are being given to Jews, who agree to read them, throughout the length and breadth of the United States and Canada.

Ministers, missions to Jews, prayer groups, and consecrated Christian workers are co-operating in the coast-to-coast crusade to win Jews to Christ with the Word of God. The willingness of the Jews today to read the New Testament is nothing short of miraculous.

Please pray earnestly for this work day by day. More than 100,000 New Testaments have been distributed; hundreds of thousands more are still needed. We will gladly send a book-mark prayer card, giving some helpful suggestions for prayer, to those who request it. If you would like to have some of the Prophecy New Testaments to give out personally to Jews in your community who will agree to read them, please write and let us know how many copies you can use.

Address: The Million Testaments Campaigns, 1505 Race Street, Philadelphia, Pa.



A STREET FILLED WITH JEWS IN A CITY IN EUROPE
They sorely need the healing balm of the Word of God!

Missionary Department

William H. Hockman

DOORS OPEN AND CLOSE

No spot on earth could be more truly termed the "utmost part" than Chinese Turkestan. Lying at the heart of the great continent of Asia, it has for long ages been the converging point of the innumerable cultural groups and political movements that strew the pages of history. Even in recent years all Asia still meets there. The political significance of this nominal dependency of China, the "New Dominion," is considerable. As a strategic place to be occupied by the Christian missionary, it has challenged the attention of hardy pioneers for a generation. Many will recall the widespread interest aroused by such appeals as Mrs. Howard Taylor's *Call of China's Great Northwest*. The appeals were not in vain. Far-seeing and stout-hearted men and women came forward to answer the call. Some of them reached their goal, and the world has heard stories of their experiences from such books as *Through Jade Gate*, and *A Desert Journal*, from the pens of Misses Cable and French.

But sinister clouds have been gathering for some years, owing to the advancement of the vanguard of the Soviet godless. Propaganda turned into threatenings, and threatenings into violence. Unfriendliness toward the Christians grew into persecutions. Pressure against the missionaries has materialized in forceful expulsion. Apparently only one missionary is left in all that region—G. W. Hunter, of the China Inland Mission. The Swedish workers, who had been there for a long time, have been expelled. Concerning their trials, some paragraphs from *China's Millions* are quoted:

The Hand of the Soviet

"The Christians have often been more or less openly persecuted, and, in most cases, have stood the test bravely. The Church has gone through three great persecutions, of which the first two were caused chiefly by Mohammedan fanatics, and the third by the godless movement. The Christian Church came out of the first two persecutions stronger and purer than before. The Mohammedans generally, and not a few of their leaders, became very friendly with the mission; the pupils in the schools and patients in the hospitals began to come in large numbers, and all the meetings were better attended. The mission had a time of greater success than ever before. Gradually, however, the communist influence grew stronger and the godless propaganda became more and more violent.

"Mission schools were closed by order of the officials. People who came to the Sunday services were arrested, and those who came for medical treatment were first threatened and later many were carried off to prison upon leaving the

mission compound. Thus the third and most bitter persecution began. The godless started to imprison the Christians and servants of the mission. First, the oldest and more prominent Christians were snatched away unawares. Afterward the mission stations were openly searched by armed police, and all natives who were found were carried off and put in prison. Even the countryside was thoroughly searched for Christians till practically all were found and put in jail.

Crushed Out

"The missionaries were now isolated in the stations and cut off from any connections with the starving and suffering families of the imprisoned Christians. The missionaries in Yarkand were ordered by the authorities to leave and go to Kashgar. All the missionaries were gathered together in that one station. They had no servants, and the station was watched day and night by spies. No one was allowed to visit them or lend any service or even to sell food to them. However, they managed to obtain the most necessary things. Seventeen adults and two infants were shut up in this way for five months.

"Since they could do nothing for their persecuted brethren, the missionaries had no option but to leave the country. This they did in June, 1938, leaving three men behind to look after the property. But in August of the same year these too were finally expelled from Turkestan like prisoners and criminals. Their guards did not leave them for a moment or allow them to speak to any people on the way."

Painstaking Devilishness

Then the experiences of some of the China Inland missionaries are told by H. D. Hayward:

"We find ourselves ejected from Sinkiang (New Dominion). I say ejected, for though indirect, our expulsion has been anything but passive. The pressure of the government policy upon all our



ANKOR WOT IN CAMBODIA

A very ancient Buddhist shrine, originally built several centuries before Christ. Many of the buildings have long since fallen to ruins. The only "light" has been deep darkness. Generation after generation has passed away without hearing the good news. Only in recent years has the gospel light begun to penetrate the great region of which Cambodia is a part.

contacts, friends, and acquaintances, seems little short of diabolism.

"You have known for long that mails have been censored; that from early 1937 all printed matter has been withheld from us. But since this last May all mail has been confiscated, not simply to be stored in some censor's back room, but to be dispatched to the newly established government paper works for remaking into new paper! The espionage system has entered our home and our church. Indeed, its ubiquity is notorious. Thank God, the corrupting influence of the government intelligence system has had to face defeat at the hands of the Christian conscience time and again. Up until the arrest of four brave Christians who came to church one Sunday in August, we have always had a kind of faithful remnant honor God with us each Lord's Day. But even this is now no more, for the church has been closed, and the believers in and out of jail have had to rely on the omniscience of the Spirit rather than on the communion of saints. I believe the Christians will go through imprisonment triumphantly.

What a Journey!

"We left Tihwa on September 9, securing place on a chance truck which brought us in seven days half way to Kashgar. Then we engaged a large cart transport, and eighteen more days brought us to Kashgar. After repeated attempts to secure transport to India,

and with weather becoming daily colder, we left Kashgar on October 25, for a thirty-one day journey on ponies across great mountain ranges. The Pass of Ten Thousand Wild Goats, sixteen thousand feet above sea level, was the climax of our venture. We were forbidden contact with people along the way, since our contact with the countryside was supposed to be detrimental to the cultural advantage of the great central Asian people! But upon crossing the border to the Indian side there was a complete change. The people were both glad and free to sell us milk, eggs, fowl, and fruit; and there was no fear or distrust.

"This is what the extension of Soviet rule means for Christian missions. All that Christianity holds sacred is anathema to the Soviet authorities. They form an integral part of the phalanx of anti-Christian forces which confront us today."

A BANGALA CONFERENCE

During the week of September 10-17, 1939, African Christians and missionaries of the north Congo Africa Inland Mission field met at Dungu for an exceptional gathering. The language used was Bangala, the trade language of northern Congo. Fourteen different tribes were represented, each one speaking a different language. Had it not been for the use of a common language such a conference would have been impossible. There were twenty-five missionaries present, coming from fourteen different stations.

Dungu mission station is located among the Zande people who, not so great many years ago, were bitter enemies of the tribes to the south. What a blessing it was to see the warm welcome and generous hospitality of the Zande Christians to their brethren in Christ from former enemy tribes. Temporary grass houses were built, and more than six tons of food gathered in preparation for the African delegates. The church building was enlarged by the construction of two temporary wings, making it possible for all who came to hear the various speakers in comfort. There were between 350 and 400 delegates, many of whom had come from distances up to 250 miles. Some 900 were present at the opening service, which was a record crowd for Zandeland.

The conference theme was "Grow Up in Christ," and the Holy Spirit bound together the messages of both white and black. Particularly helpful were the messages brought by the African church leaders. The clear and forceful use of the Word of God by these brethren revealed a knowledge of Scripture that many a Christian in the homeland would envy. One could not help but realize that God has called out a Church capable of standing, if need be, alone and in the face of real opposition. When one considers that only twenty years ago there were but fifty baptized Christians in our Congo field, while at present there are some 5,500, and also some 1,700 catechumens, one realizes that God is indeed calling out His Church in this part of Congo.—Raymond Stauffacher, in *Inland Africa*.

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Rev. John Johnson Founder and General Director Room 610-M.
1265 Broadway Descriptive literature sent on request. New York, N. Y.

JEWISH NOTES

More than 250,000 Jews have been wiped out in Poland by military operations, disease, and starvation since September first, according to an estimate released by the Joint Distribution Committee. It added that 80 per cent of the remaining 1,250,000 Jews in the German occupied area have been reduced to beggary. Typhus epidemics are raging in Warsaw, Lodz, and many other towns, and their virulence is augmented by widespread starvation and exhaustion. Economic life has been completely strangled. Hundreds of thousands of families, uprooted from their homes, wander along open roads, seeking a shelter. Women, aged men, and children are subjected to countless indignities.

In Nazi Poland 2,500 Jews are reported to have committed suicide, and the number is being increased daily, according to the committee's report, while many hundreds have been summarily executed.

Not the least of the hardships confronting the Jews of Poland are their fears for the future. The institution of a ghetto in Warsaw was officially ordered. This would crowd 250,000 people into a few square blocks, half of whose buildings were destroyed by bombardment or fire. The execution of the order has been delayed because of fear that epidemics might spread to the rest of Warsaw's population.—*Jewish Missionary Magazine*.

THE OLD RUGGED CROSS (South American Version)

It was a rather ordinary looking cross, placed by the side of one of the main roads, leading from the sleepy town of

Nioac, in Matto Grosso, Brazil. It was about six feet high, rising above a low mound of stones, and looked rather rickety, as though it had been there for many, many years. The people, as they go by, throw down a stone at the foot of the cross, which is supposed to be equal to so many prayers said. Some of our believers told us that before they were converted they had many times knelt at the foot of that old cross and said prayers for rain, burning many candles.

On one occasion we were sitting around the fire on the back veranda of a believer's home, and as we talked we asked the rancher about the old cross. He told us that a good many years ago a bishop had come to Nioac. He seemed very pleased with the town, and with the devotion of the people, so he had this cross made and placed by the side of the road, just outside the town. Then he blessed the place, and those people there said that this cross represented his blessing. Later on, however, he got into a heated discussion and dispute with the mayor of the town and the people. In revenge, he pronounced a terrible curse on the place, and had a bronze serpent made to represent his curse, which was nailed to the back of the cross. So their blessing was turned into a curse.

Their Light Spells "Darkness"

It seems that things went from bad to worse in the town after that. But one day the father of our host saw the bronze snake and was delighted. Now, thought he, he would get rid of the curse. He took the serpent down from the cross and threw it into the river. But, alas, the curse did not seem to leave. Some were of the opinion that the curse could not be gotten rid of in this way, but that the bronze serpent would have to be burned! Poor people! In what a world of curse and darkness and fear they live! How they need the glorious light of the gospel to dispel their darkness.

At another time when we were visiting a believer in this same town we saw a procession of children with lighted candles in their hands, going along the streets to say prayers in the graveyard. Such a strange mixture of Catholicism and spiritism. There are frequent and terrible murders both in the town and the surrounding country. Truly it is a valley of ignorance, of darkness, of death. So far as we know, there is but one believer in the town. We expect to hold evangelistic meetings there on future occasions, and ask that you strive together with us in prayer.—William R. Hunrichs, in *Amazon Valley Indian*.

THE SUFFERING INDIANS

In Mexico there are forty-five tribes of Aborigines, with a total population of about four and one-half million. Four hundred years ago the Spanish invaders conquered these Indians and made them slaves. So inhuman was the treatment that historians called it "the Devil's dance of Spanish carnage."

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The physical sufferings of the Indian have been great. He labored as a slave, and even after the government gave him freedom, he worked on the large ranches for twelve cents a day. Oppression has driven him to the mountains, where he seeks to hide from his foes. Being steeped in superstition, his days and nights are haunted by the evil spirits supposed to live in rocks, trees, and animals. He is shut up in the prison of ignorance. Fully 90 per cent can neither read nor write. The government is friendly toward him, but the upper classes still make merchandise of the Indian.

The Forgotten Man

Protestant missions came to Mexico nearly one hundred years ago, but they have gone almost exclusively to the large centers, and have failed to move out to the rural districts and up into the mountains where the Indians live. Up to ten years ago, no organized gospel work was attempted among them, and even now only two or three small stations are seeking to reach them. But the government is thinking of them, and planning educational institutions on a large scale. In 1936, 8,000 schools were opened for the rural population. By the end of the present year they propose to have in operation 19,000 schools. Most of the 400,000 children already attending these schools are Indians.

The new laws make the schools socialistic. No Bible teaching is to be mentioned at all. The very atmosphere is anti-religious. God is ruled out altogether, and the whole tendency is toward atheism. Godlessness is spreading in an appalling manner. During a twenty-year period the Protestant growth

was 106 per cent, but agnostics increased 600 per cent! Shall we leave this wave of atheism to sweep the Indians to eternal death?—Dr. J. G. Dale.

The Attainment of Joy

(Continued from page 486)

These are the things that He has spoken of in order "that my joy might remain in you, and that your joy might be full." It is a joy that is primarily not ours but His. It grows out of our union with Him, and belongs to all who are His, and therefore, there is great appropriateness in the words, "Rejoice in the Lord, O ye righteous" (Ps. 33:1).

To know Him is to enter into His joy. To have His Spirit is to grow, not only in love and peace, but also in joy. To abide in Him is to be "strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness" (Col. 1:11), for He who is the "fount of life and the light of men," is the great source of joy.

Unrepentant Still

(Continued from page 487)

But instead of repenting of evil, men keep on believing that there will be an end of these things some of these days; that science, education, and evolution will finally bring the world to its millennium. Like those men prophesied of in our text, in the very last days when awful calamity follows awful calamity, they repent not. It is not repentance that men want. They want to be left alone that they may go on sinning; and they want science and education and evolution to deliver them from the consequences of sinning, that they may go on undisturbed in their wicked ways.



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Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

MOTHER'S DAY

It is almost here. We wonder if it serves a commendable purpose. The cynic may argue against it and say with a measure of truth, "The day has become hopelessly commercialized. Through high pressure advertising it simply puts money in to the hands of the florists." There's something in that. A vivid modern translation of Lamentations 1:10 is, "The Devil has put his hand on every pleasant thing." If he has commercialized Christmas and Easter, to some extent he has done the same with Mother's Day. Yet it doesn't break us up to pay a quarter, once a year, for a carnation to wear in honor of mother. High pressure liquor advertising these days makes the florists look like amateurs. Little, however, is said about that. It's better to spend your money for flowers than for "booze."

Mr. Cynic informs us further that the average Mother's Day service is soft and even silly. Lachrymal glands are overworked. Emotional tears flow copiously. In some cases the wet cheeks mean weak souls. As a matter of fact, the worst handicap of many children is the mother. Many thousands of our American mothers can swear as lustily and drink intoxicants as swinishly as crowds of our American fathers. The superintendent of a George Junior Republic said to the writer a year or two ago, "With many juvenile delinquents we have no trouble whatever. We have wondered why they were placed under our care. After several weeks the parents came to see them, then we understood the reason. An even greater problem than the delinquent child is the delinquent parent." The probabilities are that the superintendent is right.—*The United Presbyterian.*

HANNAH—AN OLD-FASHIONED MOTHER

There are millions of so-called Christian mothers who do not want their

children really to belong to God. They are playing with fire, just skirting the edge of danger, trying to see how near they can come to the coals without being burned. God pity the children who have moral weaklings for mothers.

I do not think Hannah asked any questions of that character of Eli; her religion went too deep for that. Hannah did not have to get out into the Devil's pastures to have a good time. The folk whose mouths watered for the garlic,

she may do, and thrown away the key. They will want God one day, and want Him badly, and God will be silent and heaven will be as brass to them.

One Hannah, poor lonely woman of the hills, who has given her child wholly to God, will mean more to the world in the things that count than one thousand card-playing, dancing, vaudeville-loving women whose children would not know what they were doing should they find them upon their knees.

MAKE HER HEART GLAD



On Mother's Day

cucumbers, and leeks of Egypt, also loathed the light manna. Of course they would do that. Mothers who pray for their children are not among that number who sit up at night to make ballroom dresses for girls who have forgotten the way to prayer meeting.

This plain mother of the hills is glorious beside that mother in a land of Sunday Schools and churches whose children never hear her pray, and who is not willing to break with the cheap and paltry frivolities of life to give them to God and His cause. How this mother of old wove a protecting armor of prayer about that lonely little bed, and the angels of heaven camped around it all night long.

That mother who compromises with the world and says, "I want my children to have some privileges; I do not want them to be too religious," has locked the door of heaven against all the praying

and Crisis in the Far East," delivered before the Student Volunteer Conference at Liverpool, England, in January 1908. "Regarding Japan," Dr. Mott stated, "in face of the great peril of Japan—that of materialism—how urgently important it is that the Christian Church realize this. Japan is leading the Orient, but whither? Is it to be into paths of militarism, mercantilism, and gross materialism, or shall Christianity bring her full influence to bear upon Japan and cause Japan to exert a truly altruistic influence? The place to bring power to bear is at the place where power can be most widely distributed, and surely, as far as the Far East is concerned, Japan is that place."

What if the Christian Church had responded to God's call in those days and seized the opportunity to Christianize Japan before she became militarized, and today, as a Christian nation, Japan was sending her armies into China armed

It is the Hannahs of our churches that give prophets and leaders to the Israel of God. When a church or community goes for years without any Samuels in their midst hearing the voice of God in the still night, you may be sure that they are lacking Hannahs who dedicate their children to God.—E. K. Cox, in the *Western Recorder.*

THE SADDEST WORDS

I well remember a time, when I was a young man, when our missionary literature had much to say about the open door in Japan; that Japan was ready to accept the gospel. A few years later we were told that the opportunity had passed and Japan was turning against Christianity.

Recently I found an address by Dr. John R. Mott on the subject, "The Urgency

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Were There Too Many Quail?

YOU can have \$1,000 if you will prove that there is any scientific mistake in the Bible. This offer was made to the public last October by the Research Science Bureau, Incorporated. The offer still holds good. The President of the Research Science Bureau is Harry Rimmer, Sc.D., D.D., and when the offer was published as an advertisement in the New York *Herald Tribune*, within two days Dr. Rimmer received a personal letter setting forth certain alleged errors in the Bible. Forty-eight hours later the writer of the letter brought suit against Dr. Rimmer for the \$1,000 which had not been paid.

In due time this lawsuit against the Bible was tried in court. The plaintiff was William Floyd, publisher of a magazine called the *Arbitrator*. He said he had furnished 51 inaccuracies to be found in the Bible, and that Dr. Rimmer had refused payment.

Not since the famous lawsuit on evolution, in Dayton, Tennessee ("Monkeytown"), when the opposing counsel were William Jennings Bryan and Clarence Darrow, has a legal case centering in the Bible had such wide publicity

or so stirred the whole nation. News reports were sent out by the Associated Press, and were published and discussed in the vast chain of newspapers subscribing to that service and in other news weeklies; the story was on radio chains also; and the Bible received more advertising of one kind and another than could have been bought with money.

The major contention of the plaintiff was that, according to the Bible, God sent too many quail for the people of Israel to handle, and that the record in Exodus 16 and Numbers 11 was a scientific fallacy. It will be remembered that Scripture tells us of the murmuring of Israel in the wilderness against God, complaining that they had no flesh to eat. "And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails."

Still another contention of the plaintiff was that, in two

Did Noah Take 2 Animals, or 7?

different accounts in Genesis, Noah was directed of God to bring into the ark two of every sort of animals, and in another place was told to take seven animals.

After several weeks of legal skirmishing, the case came to trial. James Bennet of New York, the eminent lawyer who, like William Jennings Bryan, is a staunch Fundamentalist, defended Dr. Rimmer and the Research Science Bureau and the Bible in this now famous suit. The court proceedings were interesting! Some humorous incidents occurred during the trial, as when the judge told the vice-president of the American Association for the Advancement of Atheism not to let his ego run away with him! Mr. Bennet's wit is inimitable, as his friends well know, and his brilliant intellect and life-time study of the Bible came effectively into play.

On February 16, 1940, the Municipal Court Justice before whom the case was tried dismissed the suit on the ground

that a prima facie case had not been established. This result was a complete victory for the defendants, and, as Dr. Rimmer puts it, "The Bible emerged from this unique trial with shining glory undimmed by the venomous attacks of unbelief."

Dr. Rimmer has had hundreds of personal letters from Christian people about this case, some of whom were deeply concerned; and some nine different magazines, secular as well as religious, have asked him for the story. But when the Editor of *THE SUNDAY SCHOOL TIMES* wired him for it, he decided to give the story to the public through this periodical exclusively, mentioning as reasons for so doing that the story of the trial should be valuable material for Christian people to use in apologetics, or defense of the faith, and the fact that the *TIMES* reaches such an enormous Christian constituency throughout the world.

Dr. Rimmer writes the Editor that he will "give to the

Latest Lawsuit Against the Bible

readers of this noted publication a full and complete account of the trial and its results; and, in so doing, I am sure that many will find comfort as well as enjoyment as we see once again that the Word of God standeth steadfast and sure."

Dr. Rimmer is well known for his brilliant lectures and writings in the field of science and the Bible, in which he has massed convincing scientific material showing beyond denial the truthfulness of the entire Bible as the inspired and inerrant Word of God. The story of the lawsuit is unique as a narrative of present-day attack against God and the divine vindication of the Scriptures. It will appear in six or more articles in *THE SUNDAY SCHOOL TIMES* beginning in a May issue, and it offers a priceless opportunity to both believers and unbelievers, to pastors, laymen, Sunday school workers, college and university students and

professors, in its true account of both sides of the famous lawsuit. The accompanying coupon, promptly mailed, will insure the receipt of the entire series—even if it runs beyond the half-dozen articles now planned, as it may.

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with the Sword of the Spirit instead of the deadly bombs made of materials furnished by so-called Christian America; carrying the Bread of Life instead of the engines of death and destruction. What a different world we would have today!

Surely we can contemplate no sadder words than these, "It might have been."

But are we doing any better today? Take one example, out of many, here at home. We have thousands upon thousands of boys and girls who never hear the name of God except in curses—growing up to reinforce our great army of criminals. Thoughtful leaders in all walks of life are uniting their voices with the ministers of the gospel in saying that the only cure for crime is religion. But we are withholding the millions that are needed for this work, and then paying fifteen billion dollars each year, so we are told, as the cost of an army of criminals. Wrecked lives and lost souls that might be saved if we would give these boys and girls the chance that every boy and girl should have in a Christian nation! Surely our Lord is asking, "Why call ye me Lord, Lord, and do not the things which I say?"—Benjamin Star, in *The Watchman-Examiner*.

ARE WE WILLING TO PAY THE PRICE?

It seems to be the consensus of opinion everywhere, among all nations, races, classes and conditions, that the primary cause of the world's unrest, bitterness, hatred, inhumanitarian spirit, is the fact that men have forgotten God, turned their backs upon Him and gone in their own ways. As a result the world has witnessed spiritual and material tragedies which are unbelievable in a civilization into which the humanities of the

gospel of Christ have been heralded for two thousand years.

Listen to Dr. Weigle of Yale: "We have come, in this twentieth century, to what is probably one of the major turning points in human history. Ours is a time of change, when established institutions are questioned and ancient boundaries removed. We live in a period comparable to the years that witnessed the passing of the Golden Age of Greece, or the fall of the Roman Empire, or the dawn of Renaissance. . . . This second quarter of the twentieth century is yet a period of bewildered bafflement, disillusion, distrust and despair. There is loss of human freedom, more insecurity, and more and more of downright human cruelty in the world right now, probably, than at any time since the beginning of the Christian era."

Strong language that, and yet in reading it one has the consciousness of its truth. At the same time there comes a feeling of responsibility and a sense of futility. What can be done about it, and especially what can one individual do about it? Not much, perhaps, and perhaps a great deal, for it is written that "one man with God can chase a thousand, and two can put ten thousand to flight."

In the light of this scripture the Christian people of the world can do what needs to be done, can change the face of civilization, for God is always available and the proportion is less than one to a thousand. In addition to that, when God's people move together the ratio is multiplied by five.

Here then we stand. We know what is the matter with this old world, and we know what will cure it; we know that the gospel of Jesus Christ taught and exemplified will change this world from a wilderness of sin to a garden of righteousness.—*Christian Union Herald*.

ARE HOME MISSIONS NEEDED?

In Philadelphia every second person was born outside the United States, and half the native-born had foreign parentage.

We sometimes hear the assertion that there are no people in this country who may not hear the gospel. Do you know—

How many Indian reservations there are where there are no missionaries or religious teaching?

That a magnificent Hindu temple has been erected in San Francisco?

That 1,100 Hindus entered the port of Seattle in a single year?

That there are more than forty heathen temples under the Stars and Stripes burning incense to foreign divinities?

That the Moslem call to prayer has been sounded in Union Square, New York?

That in Montana there are 1,600 school districts without pastoral oversight?

That a man on horseback can travel from Alberta, Canada, to the interior of old Mexico and sleep every night under a Mormon roof?

That in Colorado, Oregon, New Mexico and other western states there are whole counties without a church?



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That in many of our large cities there are thousands utterly untouched by Protestant Christianity?

That there are many thousands in our great Northwest, in our lumber camps, in our mining regions, who have no chance to hear a sermon?

That there are 13,000,000 children in the United States not in any Sunday School?—*Friends Missionary Advocate.*

RELIGION THAT WILL NOT WORK

We were riding with Dr. S. M. Lindsay in Brookline, Mass., and he pointed out to us the Sears Memorial Chapel. This institution was built by a business man who believed that by combining what he considered to be the best in all religions he would solve the problem of religion. He made his own "bible" and built his own church. The church can be used by any one who will read from the "Sears bible." It is an empty church. It is never open. In spite of the fact that it has a large endowment, it is never used. If Mr. Sears had been a liberal theologian on a foreign mission board, some would have believed that he had the solution for the missionary problem. But time would have proved that what did not work in Boston will not work in Burma, India, China, Japan, or Africa. No man can improve on Bible Christianity and the gospel of Christ, which is its message. Inclusive liberalism which would embrace the best in all faiths is foredoomed to fail because it is not acceptable to God and will be rejected by earnest men. This is the testimony of experiments which have been made along this line.—*The Watchman-Examiner.*

A CHAMPION OF SOCIAL PURITY

Senator Morris Sheppard, of Texas, is a consistent and determined assailant of the liquor traffic, for whose opinions we have high regard. In a recent address delivered in the United States Senate, he depicted the seven-year failure of "repeal" to date. In the course of his address, he drew attention to the following facts:

"In 1936 I pointed out that there were at that time 200,000 places for sale of beverage alcohol, as against 177,791 saloons before national prohibition. Today the number of retail outlets is estimated to be over 400,000. . . . The Federal Alcohol Administrator, W. S. Alexander, tells us in his report for 1939 that, as of June 30, 1939, the inventories of whisky in bond reached an all-time high of approximately 478,000,000 gallons, in comparison with the highest pre-prohibition inventory of about 278,000,000 gallons in 1914. . . . We cannot continue to pour nearly 2,000,000,000 (two billion) gallons of alcoholic drink every year into the veins of our democracy and expect it to retain the vigor and efficiency so vitally needed in these critical times. . . . The publication of liquor advertisements in newspapers and magazines where they cannot well be ignored by young or old, the radio broadcasting of

appeals in the interest of beer and other intoxicants subjecting millions of women and children to alcoholic beverage salesmanship, and the display of intoxicants among necessities and harmless luxuries in stores frequented by multitudes of women and children, all represent a fraud on those who trusted the government to protect the people instead of promoting liquor by the repeal of the Eighteenth Amendment."—*The Presbyterian.*

THINGS THAT NEVER HAPPEN IN CHURCH

Ushers calling for help in carrying the offering. Ministers insisting that the people attend only one service each Sunday in order to make room for others. A dozen people asking the minister for some really definite work to do during the week. A dozen families asking the ushers to place them on the front seats. Every one in the audience reaching for a hymn book when the number is announced and then singing heartily. Every head reverently bowed during prayer. No whispering or reading of papers during the service. A choir that does not find a single thing to whisper about during the service. The minister saying, "I have rushed from one thing to another all week. I have spent less than three hours in revising this old sermon which is rather out of date, but I will endeavor to make it fit the occasion." The ladies' aid society hoping that the preacher's wife will bring to the next meeting a long list of things that ought to be done in the parsonage at once. The "old-timers" graciously giving way to newcomers, confident that the newcomers will be able to do much better work than they have done. No one getting up or moving about or leaving the room during the service. The middle of the pews filled first. Each one speaking to the person next to him at the close of the service and inviting him to come again. The names and addresses of all strangers handed to the minister at the close of the service.—*The Churchman.*

A church is not of much account where the minister does all the preaching, and nearly all the praying, and all the visiting.—D. L. Moody.

GOOD NEWS FROM POLAND

The following message has been received from London: "Eleven Polish missionaries safe, but lost everything. Orphanage (12 miles from Warsaw) girls and staff safe; work continuing. Thousands of Christians in need of food and clothing; we are sending relief. Food is obtainable in Warsaw, but it costs five times as much as before the war. We have also sent 500 Russian Bibles and 10,000 Gospels to Finland for distribution among the Russian war-prisoners." (Signed) F. J. MILES,*

International Secretary, Russian Missionary Society.

*Speaker at Moody Founder's week in 1939.

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PROPHECY PROSPECTS

In the first three months of 1939 the Editor of THE GOSPEL MINISTER wrote six interesting articles on prophecy, as follows:
The Rapture of the Bride
The Great Tribulation
The Coming of Christ to Reign
The Nature of the Millennium
Past, Present, and Future of the Jews
The Future of Palestine
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STEADFASTNESS

An athletic coach, making a report to a faculty committee, was sizing up the boys on the track team. When the name of a certain boy, supposed to be a "star," was mentioned, the coach looked up with a shrug of his shoulders and said simply, "He's nothing but a front runner." *He meant that the lad ran his fastest only when he was out in front, sure of victory; but when he faced strong opposition, when the struggle was difficult, he lost heart.*—David DeForest Burrell, in *S.S. World*.

* * *

SOUL-WINNING

On one occasion John Vassar approached a society woman, in a large hotel, dressed for the ballroom, with the question, "Do you love the Lord Jesus?" The woman went to her husband in deep concern. "Why didn't you tell him it was none of his business?" he asked. "But, husband," said the woman, "if you had seen the expression of his face, and heard the earnestness with which he spoke, you would have thought it was his business." Soul-winning is the Christian's business. *Are you attending to your business?*—George Otis March.

* * *

DOING IS OBEDIENCE

The question is, What have you done? The passer-by, who saw the one son stripped and hard at work under the sun among the vines, while the other lounged whimpering on the road, telling people what an admirable man his father was, and what a pleasure it was to work for him, and how much he hoped the vintage would be abundant—I say, the passer-by would not have the slightest difficulty in forming a judgment of the two sons. Do not believe in your purpose to serve God better until you serve Him better. Give no credit to yourself for anything which is not actually accomplished.—Marcus Dods.

* * *

"SKIM"

A well-known Irish pastor once told how, in his boyhood days, when his mother would be "doin' up presarves," the children would gather around with watering mouths as they watched the proceedings. As the fruit boiled up well in the "kittle," the mother would take a saucer, and from the top of the simmering sweetness would lift with a spoon the "skim." This became the portion of the children, and disappeared with relish and rapidity.

As the mouths of the audience also watered at the graphic description, the pastor earnestly pressed home the lesson. *How many Christians adopt the same method of giving to the work of the Lord. Only the "skim" is allotted to Him!*—Alliance Weekly.

WITHOUT FEAR

We often find that the "valley of the shadow" gives rest to eyes which have become wearied with the "green pastures," and tired with the gleaming of the "still waters." It is sometimes the shadow that "restoreth our soul." The darkness often brings the healing medicament. In the apparent misfortune the Lord has hidden a fortune. God has concealed His riches in the night. *The overcast sky is frequently our best friend.*—J. H. Jowett, in *Western Recorder*.

* * *

WORSHIP!

A missionary says that in Japan the devotions of some worshipers consist in running around the temple one hundred times and dropping a bit of wood in a box at each round. "How silly!" you say. *And silly it is, but—is there much difference between running around a building a certain number of times and walking to church, going through a certain form, and going home again? Is your worship a whit better than that of the heathen who know no better?*—Earnest Worker.

* * *

WHAT HID THE VIEW

Reverence is the utter forgetfulness of self in the presence of God. Someone tells of going to the summit of one of the mountains of Switzerland. The view from the top, looking off at snowcapped peaks and down into the deep blue of Alpine lakes, is one of the most awe-inspiring in the world. The traveler told of standing in awed silence while the wonder of God's creation unrolled itself before him. Beside him was a woman busy gazing into a mirror and powdering her nose! *If we see only self we cannot see God.*—The Presbyterian.

* * *

CHRIST WITHIN

A cripple who was very clever with his hands, once made a beautiful model of a cathedral. He spent a long time over it, and, when it was finished, it contained much delicate carving, as well as painted windows and little statues. A few stopped to look and made remarks, but the poor cripple felt rather disappointed that it was not more admired. Then someone suggested that he should put a light inside; and so he obtained a little lamp, lighted it, and put it inside the model. Now the people looked. They crowded round, and he heard many remarks about its beauty. The light inside made all the difference.

We need light in our lives to make them beautiful. Jesus Christ calls Himself the Light, and when we have Him in our hearts, the Light shines out in all we do and say.—Frederick K. Watts, in *Alliance Weekly*.

ABUSING LIBERTY

A young woman, defending her continued attendance at some very doubtful place of amusement, declared, "I think a Christian can go anywhere."

Her friend answered: "Certainly she can; but I am reminded of a little incident last summer when I went with a party of friends to explore a coal mine. One of the women appeared in a dainty white gown. When her friends remonstrated, she petulantly appealed to the old miner who was to act as guide: 'Can't I wear a white dress down in the mine?' The old man answered, 'Yes'm: there's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back.'"

—Reprinted from the *Clarion*.

* * *

APPEARANCE OF SATAN

Few people ever would be allured by Satan if he made his appearance as depicted by the artists. Their idea of him seems to be like that of Apollyon in *Pilgrim's Progress*. His body is a brilliant red; horns protrude from the forehead; his nose and chin are sharp, and there is a vicious leer in his eyes; his hoofs are cloven, and invariably he has a murderous fork in his hand, ready to plunge into his victims.

Satan is too good a strategist to appear that way when he tempts people to do wrong. *He always comes in a garb of light, of beauty, of attraction. He comes in the foam of the wine cup, not the dregs; on a golden throne, in a gilded palace, forever hiding his true nature.*—Otterbein Teacher.

* * *

ONLY GOD COULD HAVE PLANNED A MAN

Said a woman physician: "I came into an anatomy room to study. The dead body meant nothing at all to me. I could not visualize the man or woman it might have been. Life left few records on those immobile faces. For weeks I worked, and each day the wonder grew; and then, one day, I was working on an arm and hand, studying the perfect mechanical arrangements of the muscles and tendons—how the sheaths of certain muscles are split to let tendons of other muscles through, that the hand may be delicate and small and yet powerful. I was all alone in the laboratory when the overwhelming belief came: *a thing like this is not just a chance, but a part of a plan, a plan so big that only God could have conceived it.* Religion had been a matter of form, a thing without convictions, and now everything was an evidence of God; the tendons of the hand, the patterns of the little blue butterfly's wings—it was all part of a purpose."—*Atlantic Monthly*.

Moody Monthly

A Divine Society

(Continued from page 484)

(John 14:6).

And again, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9).

The Church not only stands on but also stands under the truth. The Church depends on the truth, and the truth depends on the Church; "the pillar and ground of the truth," as if the truth were some stately temple of which the Church was the supporting pillar.

The Church is in like manner the support of the truth so far as God's scheme of redemption is concerned. This accounts for the desperate efforts that Satan has put forth, reinforced by all the powers of darkness, either to destroy the power of the Church through persecution, or to weaken her testimony and corrupt her purity through seduction and deception.

But "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19). The supernatural presence and power of the Holy Spirit in the Church is mightier than all the power and guile of the enemy without. The vitality of the Church has been conserved through the ages because it is divine.

GOD IS IN THE CHURCH, therefore she cannot die neither can the gates of hell prevail against her. Whenever the fires of persecution have been kindled and have burned hotly against the Church, the blood of the martyrs has been the seed of the Church, and ten new converts have sprung up to take the place of every one who became a martyr.

When false Christs have arisen and allurements have multiplied, the spirit of discernment has been given and the warning sounded forth. "If it were possible, they shall deceive the very elect," but blessed be God, these very words clearly imply that it is not possible. It is the Church of the living God, and God is not the God of the dead but of the living.

This divine society exists upon the earth today. The Holy Spirit has never been withdrawn. As fast as the children of God finish their work and enter into rest, the Holy Spirit begets others by means of the truth to take their places and to carry on their work of witnessing. There was nothing that the early Church experienced and enjoyed of the power and grace of God that we may not possess today. We have not only the same Holy Spirit, but also the Holy Scriptures, which they did not have, at least in that first generation after Jesus returned to heaven. We have two thousand years almost of Christian experience to instruct us beside. We may be warned by the failures of the past and inspired by the triumphs. By every consideration we ought, therefore, to be far beyond the early Church in the grandeur of our achievements and the power of our faith.

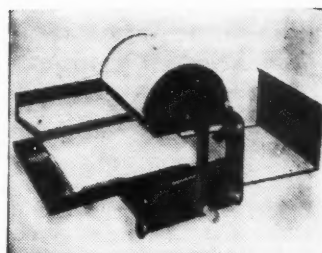
The secret of success then and now is the recognition of and reliance upon the Holy Spirit. "Not by might, nor by power, but by my spirit, saith the Lord" (Zech. 4:6). When we are filled with the Holy Spirit, we shall not be so careful of results. There are quite as many failures as successes recorded in the book of the Acts.

We may have Paul's experience at Rome time and again, when notwithstanding tireless toil and testimony, in preaching and teaching, some believe not, or even harden themselves in the rejection of the truth. But in the sight of God our successes are sometimes failures, and our so-called failures are the highest successes. Duty is ours; results must be left with Him.

If we have faithfully exalted a crucified and risen Saviour, we have succeeded, whether our eyes have witnessed any outward results or not. Sometimes the mightiest results are unseen, and we shall have to wait until the day of judgment before we see the fruits of our labors.

With God cleanness is better than cleverness.—Stuart Henderson.

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The Adornment of the Christian Woman

(Continued from page 481)

Lord Jesus is the grandest, most noble thing in all the world.

When the Christian woman depends upon the Lord Jesus for her adornment, the Holy Spirit will guide her in the selection of the manner of wearing her hair, in the kind and amount of ornaments she wears, and in the apparel she puts on. All will be in keeping with the simplicity and beauty of the character of her Lord. All will be pleasing without detracting from the Lord Jesus. All will be apparent without being obtrusive. All will be in keeping with the sanctifying work of the Holy Spirit. Then the sinner will see the Lord Jesus not only in the heart and life of the Christian woman, but will also see His sweetness, purity, and simplicity in the manner in which she wears her hair, the ornaments she wears, and the apparel she puts on.

TO YOURSELF

By Kyler P. Covell, Dundee, Mich.

No matter who your friends may be,
It's you, my boy, that counts;
Though you may cross the widest sea,
Or climb the highest mounts.

No man should influence your life,
Or alter plans you've drawn;
If you seek Christ, in times of strife,
Forge onward to the dawn.

Be not dismayed, though man may dim
Your faith, your hope, your joy;
Cling closer to the hand of Him
Who died for you, my boy.

Lift high your head, and proudly meet
The sunrise of tomorrow;
Today may be one of defeat,
But linger not to sorrow.

Instead, repent, and try again,
Though all is dark about you.
God's love will soothe the sharpest pain,
And Christ will never doubt you.

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The Antichrist Advance in America

(Continued from page 474)

By controlling commerce, Congress regiments the farmer. Theoretically, he may plant and reap all he wishes. But, under the law, he may market, may ship to sell, only the amount of any commodity which the Secretary of Agriculture specifies as his "allotment." By the satanic Antichrist technique of controlling the buying and selling of commodities, iron rule is riveted upon once free farmers. As Senator Bailey has pointed out, "That is what the farm bill provides. . . . We are proceeding in this legislation by way of allotments to say to one American, 'You may farm,' and to another American, 'You may not farm.' We are saying to one American, 'Your income shall be \$10,000 a year,' and to another American, 'Your income shall be \$1,000 a year.'"

In opposing this crop-control program, the National Grange—one of America's greatest farm organizations—branded the legislation as "in flat contradiction to all of our proclaimed principles and ideals." Its enactment, said the Grange, "lays the basis for a degrading system of peonage for the farmers of the country." Democratic Congressman John Steven McGroarty said, "It makes the farmer a mere serf, less of a free agent in a free country than though he were bowed under the iron yoke of any dictator in Europe. To be both a self-respecting man and a farmer at the same time in this country, from now on, will be as impossible as to be both a man and a monkey at the same time."

Congressman McGroarty seems to see that control of the farmers' labor and industry involves their spiritual degradation, the loss of human dignity and self-respect. He seems to perceive the Antichrist technique, by which the intellectual and spiritual debasement of the people is effected through government dictation of the means by which they make their livelihood.

TAKING A LEAF from romantic experience, the Antichrist system operates on the principle that the way to control the hearts of the people lies through control of their stomachs. To force mental and moral conformity on the part of the people, the law is laid down, "Do as you are told, think as you are told, believe as you are told—or starve." The worship of the people is finally controlled through control of the work of the people.

We do not believe that those in authority in our nation today have any intention of paving the way for regimentation of religious worship. But economic regimentation leads to spiritual enslavement, whether intended or not. As ex-Governor William H. Murray has said, "Whenever the government steps in to tell you what occupation you shall follow, what you may wear, what you may sell or what you may buy, it will carry with it the authority to suppress the freedom of speech, the freedom of the press, the freedom of worship, and

the freedom to meet and petition."

Or, as the recently retired president of Yale University, Dr. James Rowland Angell, has said, "I believe it is *humanly certain* that any government, given complete authority over the economic interests of the nation, will presently take over education, and then all the other *cultural and spiritual interests*, and finally *impinge on religion itself*."

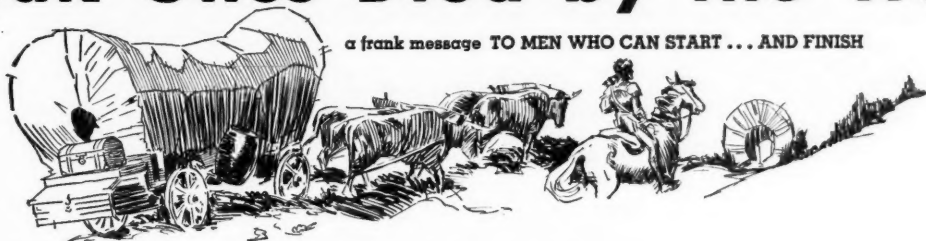
When a nation is enslaved economically, it is a helpless prey to those who wish to shackle it spiritually. When any people wear chains while they make their livelihood, they are being prepared to wear shackles when they worship God. When the government has taken away the property rights of the people, then—and only then—can it place fetters on their minds and souls. That is the lesson of God's Word. That is the lesson of history. That is the experience of peoples traveling in war times under godless dictatorship in Europe today.

America has been led a long way along the path to Antichrist despotism as charted by history and by revelation. Under the guise of a new "emergency," and under the pretext of national defense, we will doubtless be pushed much further and much faster along this path during the period of war abroad. Even if we are not propagandized into the war, peacetime regimentation will be subtly advanced under the pretense of "preparation" for "any eventuality." But already we have substantially fulfilled in this country a major part of the indispensable condition of Antichrist rule—economic regimentation under which no man may buy or sell, no farmer may sow or reap, no worker may live or labor, without being "regulated," branded, licensed, controlled by the bureaucratic centralized authority.

WE WILL CONCEDE that this has not been the result of conscious design on the part of human beings in places of authority. Probably they have not "planned it that way." But the handiwork of the source of all evil—Satan himself—can be clearly seen in this development. We in America are on the threshold of a "new order of things" which, in disturbingly vital respects, has all the earmarks of an approximation of the kingdom of Antichrist tyranny, so clearly and pictorially portrayed in Scripture.

Christians in America have a duty in this hour to perform for their Lord and for their country. The revolutionary fathers rallied around the slogan, "Resistance to tyrants is obedience to God." Obedience to God today requires that those who know His truth shall fearlessly and boldly proclaim it; those who know God's program shall faithfully and persistently make it known. Obedience to God must impel His people to make every effort and utilize every energy to resist the forces working for the economic regimentation of our people and their ultimate enslavement in body, mind, and soul to a system of dictatorship which follows and fulfills the formula of Antichrist tyranny.

"The Cowards Never Started—the Weak Ones Died by the Way"



a frank message TO MEN WHO CAN START ... AND FINISH

1848 "Gold! Mountains of gold and precious metals... land so fertile that it grows four crops a year... game so plentiful that hunger is unknown."

Out of the West came these exciting reports. Like sparks on tinder, they fired the desire of men grown restless with peace. Hardened old soldiers oiled their rusty flintlocks. Farmers piled families and ploughshares into Conestoga wagons. Around them rallied young bucks eager to match their mettle against life; daring tradesmen, adventurers, desperate seekers of "another chance." As stout-hearted a band as the world ever saw was soon straggling over the prairies, dreaming of riches.

Yet "hard" as they were, the West was even harder. Of the thousands that started, only a handful pulled through. Behind them was a trail blazed by bones... through dark forests where Indian ambushes had brought grim death... over waste-lands where starvation had stalked... over blistering infernos of desert. Among the survivors there was a saying—brutal, pitiless, but true—"The cowards never started; the weak ones died by the way."

New Calls—to the Old Courage

1929 Times change. Goals change—the glimmering riches of the early West are but a drop in the bucket compared to the fortunes being made in America's business.

Again the call rings out. Eager millions answer it. In humming plants and busy offices they optimistically pursue the success which seemingly comes automatically with years of service.

Then, like the perils which beset the pioneer, the Depression descended. Factories closed. Business dwindled. Millions were discharged. Other millions were forced into working at any price they could get. Yet a certain few remained so valuable, so indispensable, to their employers that they retained their pay and promotion, and some even won advancement.

1940 Again times and goals change. But human nature is still the same. Only a few hardy souls ever taste success. The cowards never start—the weaklings fall by the wayside.

On cowards the world wastes no sympathy. Nothing can ever be done for them. Since they dare not enter the race for success, they must

stay behind and take what nobody wants... be satisfied, during good times, with drudgery and poorly-paid work; during the bad, with unemployment.

But if you are fighting to get ahead, it is a tragedy—this working yourself to the bone, yet lagging behind in the race... all for lack of business training. Today, as in pioneer times, a brave heart cannot overcome the handicap of inexperience and poor equipment. Today, moreover, the penalty of ignorance is even costlier! Too many others are after your job! To be safe, you must be indispensable.

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Needless to say, with business returning to normal those who make progress in this present period are slated for far greater rewards. They are the new executives, the new business leaders, of America's tomorrow.

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Why, then, risk the "wayside fate" of the weakling, when it takes but a postage-stamp to investigate the training that is helping thousands win success today? The coupon brings you full information on your chosen line. There's no cost or obligation. If you are sincerely interested in getting ahead, have average education and a real purpose—you will mail it now.

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Grant Stroh

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THE LORD'S PRAYER

G.W.P., St. Petersburg, Fla.

Questions: (1) Was the so-called Lord's Prayer given to the kingdom people or to the Church? (2) Should we pray, "Thy kingdom come"? (3) Should we pray for our daily bread when our cupboards are full? (4) Should we ask God to forgive us as we forgive others?

Answers: (1) This model prayer was given first of all to the disciples of Jesus (Luke 11:1, 2). They were members of the kingdom, and probably later became members of the Church, which at the present time is within the kingdom of heaven in its mystery form. (2) It is perfectly proper for us to offer this petition, for it looks forward to the complete establishment of this kingdom when our Lord returns in power and glory. (3) If our cupboards are full we have much for which to be thankful. Some of God's people are not so favored. In any case we do well to remember the second statement in Deuteronomy 8:18. All that we have is of God and this dependency upon Him is acknowledged when we pray for our daily bread. (4) Without the spirit of forgiveness in our hearts, what right have we to use I John 1:9? The forgiveness of others upon our part is assumed (Mark 11:25).

A MESSAGE OF ASSURANCE

R.W., Royersford, Pa.

Question: I am not a Christian, and am fearful of having crossed the dead line. What about Matthew 12:31?

Answer: If you had committed the unpardonable sin against the Holy Spirit it is not at all likely that you would be concerned about your spiritual state. Is not this fearfulness on your part evidence that the Holy Spirit is still striving with you? Do not postpone the matter of decision for God any longer. The way of salvation is plain. Read John 1:12, 13; 3:16, 36; 5:24. You simply do the believing, God will do the saving. It is as simple as that.

ANOTHER CHANCE FOR THE JEWS

Question: What scripture teaches that the Jews will have a second chance?

Answer: The Jews as a nation already have had several chances. However, their greatest chance is still future. Read Deuteronomy 30:1-10; Joel 2:15-27; Luke 21:24; Matthew 24:29-31.

ORDER OF THE RAPTURE

J.E.R., Clarksville, Tenn.

Question: What scripture have we to prove that the rapture will precede the Great Tribulation?

Answer: The relative place of the rapture is determined not by specific texts, but by comparing scripture with scripture. One of the passages is I Thessalonians 4:14-17. Here we have revealed first the resurrection of the sleeping saints, then the rapture of both the sleeping and the living to meet the descending Lord in the air and return with the Lord to heaven, where the marriage of the Bride and Bridegroom will take place (Rev. 19:7-9), but prior to His descent to the earth to overthrow His enemies. That the rapture will precede the Great Tribulation see Revelation 3:10; John 14:3. Here is a deciding question, How is it possible to return with Christ (Col. 3:4; I Thess. 3:13) unless previously we shall have been taken away from the earth to be with Him? The second coming of Christ will be in two stages: (1) The coming into the air for His saints, and (2) the coming in power and glory to the earth to reign. It may clarify the situation to realize that the gathering of the elect from all portions of the earth (Matt. 24:31) refers not to the Church, but to elect Jews (Deut. 30:4, 5; Neh. 1:9).

THE DENIED FUNDAMENTALS

L.M.K., Skaneateles, N.Y.

Question: Just what fundamental doctrines are the so-called modernists supposed to deny?

Answer: We are not concerned about the denials of "so-called" modernists, but with the denials of genuine modernists. Nor are the doctrines in themselves so important except as they are based upon facts. Modernists in general deny the virgin birth of Jesus Christ, His deity, miracles, atoning sacrifice for sin, the resurrection of His body, His ascension, and second coming. Some modernists would not deny all of these facts, but in general their denials include these facts.

WHY?

P.E.H., Boulder, Colo.

Question: Why are the young so often taken away by death while the old are left to linger on uselessly?

Answer: We do not profess to know all the ways of God, whose ways are

sometimes past finding out, but we surely can trust Him who "doeth all things well." If the younger ones are taken to be with God, this is far better for them; and if the older ones are left behind, it is either that they need further discipline and growth, or that they have been given further opportunity for serving God.

LOSING YET SAVING

G.S., Muskegon, Mich.

Question: In Luke 9:23-26 what is meant by "life." Kindly explain this passage.

Answer: The Greek word translated "life" means literally "the soul." The physical life itself may be at issue, as one thinks of the futile attempt to gain the whole world for it; but if we use the word "soul" for "life" we shall not miss the true meaning of the issue Jesus was striving to set before His apostles. The word "soul" means "one's own self" (v. 25); that is, the man himself who indwells the body and imparts life to it. If a man so strives he may gain much, but will lose more, even his own soul, which is "cast away" or lost.

ALIVE INTO THE FIRE

A.B., Wichita, Kan.

Question: When Jesus consigns the nations on His left to everlasting fire, does He mean that they are to go there alive, and that after the millennium they are to be judged individually?

Answer: The only ones to be cast alive into the lake of fire prior to the millennium will be the Beast and the False Prophet (Rev. 19:20). After the millennium all of the wicked dead will be resurrected individually and then cast into the lake of fire (20:12-15).

FIRST FRUITS OF THE RESURRECTION

G.N.L., Brewer, Maine.

Question: According to Matthew 27:52, 53 and Ephesians 4:8, were not these the firstfruits of the resurrection, together with Christ?

Answer: The first passage has occasioned considerable dispute. That the bodies of these saints were raised and seen by many in Jerusalem after the resurrection of Christ's own body appears to be clear, but nothing is said concerning what became of them later. Some are of the opinion that like Lazarus they experienced death for the second time, having been raised then simply for a testimony. According to the apostle Paul, Christ Himself was the firstfruits, and the next group in order will be they "who are Christ's at his coming" (I Cor. 15:20, 23). This is the "out resurrection" of the saints (I Thess. 4:14-16). As to

Moody Monthly

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Ephesians 4:8, whatever occurred here occurred when Christ ascended on high. Our judgment is that the captivity here mentioned refers to saints who up to that time occupied their own place in Hades called paradise (Luke 23:43), for when Paul speaks of paradise it is in heaven (II Cor. 12:4). Concerning the four and twenty elders seen in heaven by John (quoted by the questioner), these in our opinion represent all the saints, especially those who will have had part in the out resurrection, the resurrection from among the dead (Phil. 3:10, 11) followed by the rapture of both the living and the resurrected saints.

DAVID AS A FUTURE KING N.M.W., Arkansas City, Kan.

Question: When David is resurrected will he be made king over Israel again?

Answer: At first glance the language of Ezekiel 37:24 would appear to teach this. Yet this cannot be according to Ezekiel 34:23, 24, for the one Shepherd there referred to can be none other than David's greater Son, Jesus Christ. David will reign as king by proxy only. Jesus has been promised the throne of David (Luke 1:32, 33).

A PRISONER OF THE LORD R.M.R., Wilcox, Neb.

Question: What is the meaning of "prisoner of the Lord" (Eph. 4:1)?

Answer: The word "Lord" has no reference to any mere human being, but to the Lord Jesus Christ. The same supreme Lord is mentioned again in verse 5. More exactly the reading should be a prisoner "in the Lord." This letter was written from a Roman prison. A prisoner indeed was Paul, but by the will of the Lord, doing the work of the Lord, testifying for Him and writing letters for Him. "In the Lord," that is, surrounded by His conscious presence; also cheered and comforted and strengthened by that presence. "In Him" is one of Paul's favorite phrases, expressing blessed nearness, fellowship and protecting power, the result of spiritual union with Christ.

CHRISTIANS JUDGED N.C.F., Clay City, Ind.

Question: Were Ananias and Sapphira apostates?

Answer: Apparently they were a part of the first Christian community. If so, they were not necessarily apostates. Their sin was carefully planned. Peter called it "lying to the Holy Spirit." The judgment was sudden and severe and the entire Church was filled with fear (Acts 5:11). Since it is not impossible for Christians to sin, opposite opinions may be held as to whether these two were merely nominal Christians or immature Christians. Of the effect of their judgment upon the entire Church there can be no question. All Christians are

to be judged as to their works (Rom. 14:10; II Cor. 5:10).

RELIGION AS AN INSTINCT P.E.H., Boulder, Colo.

Question: Is religion an instinct?

Answer: Yes, if we consider man "a religious animal." He is born with the inclination to worship. It has been said that every person worships something. If not the unseen God, then either His works of creation, such as the heavenly bodies, or the works of his own hands. If none of these, then man himself or his ancestors. Christianity is different. Because man is a sinner, Jesus Christ taught the necessity of the new birth (John 3:1-17). Every person who hears the gospel must choose between believing on Christ or rejecting Him (John 3:36; 5:24). There is one name given whereby we must be saved (Acts 4:12).

THE RAPTURE I.E.C., Manton, Alta., Can.

Question: (1) Will the rapture of the Church and the second coming of Christ occur at the same time? (2) If there is a period of seven years between them what events will take place?

Answer: (1) The rapture of the Church occurs at the first stage of our Lord's return, at which time we shall be caught up to meet Him in the air (I Thess. 4:16-18). (2) The chief event will be the Great Tribulation, which occupies the last half of Daniel's seventieth week, or three and one half years.

RESURRECTION ESSENTIAL TO SALVATION W.M.C., Lake Creek, Ore.

Question: (1) Was it necessary for

Jesus to be resurrected? (2) What gain will saints have when they are resurrected?

Answers: (1) The tract, "The World's greatest Fraud and Blasphemer," raises the question whether the writer of it is a saved man. If I am mistaken in its teachings, I apologize. If saved, what are the proofs? The apostle Paul says, "If Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17). (2) When the bodies of saints are resurrected, an identity will be established such as is not possible at the present time. As spirits the saints in heaven no doubt are known to God and probably to one another, and also are happy; for the apostle said it was far better to be absent from the body and present with the Lord (Phil. 1:23). Yet after the resurrection of the body, indwelt by their former spirits or personalities, those bodies themselves will be conformed to His own glorious body (Phil. 3:21). At that time also we shall be manifested in glory together with Christ (Col. 3:4).

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Readers of this department may be interested to know that Dr. Lundquist broadcasts over W-M-B-I a half-hour discussion of the Sunday School lesson, based on these notes, each Tuesday at 3:00 P.M. and Friday at 7:00 P.M., Central Daylight Saving Time.

May 12 HABAKKUK FIGHTS THROUGH DOUBT TO FAITH

Habakkuk 1:12-2:4

Golden Text: The just shall live by his faith.—Habakkuk 2:4.

"The just shall live by his faith"—the great rallying cry of the Reformation; in fact, the very essence of Christianity, is found in the glorious conclusion which the prophet Habakkuk reaches in his triumphant confidence in God. Trying circumstance, doubt and fear must all yield to faith in God.

The lesson for today is peculiarly appropriate to the situation in which the world finds itself just now. Men's hearts are falling them for fear. It seems to them that all is chaotic disorder; they wonder whether God has any plan for the world and its people, and whether He really cares. "Why doesn't God do something?" is the question on many lips.

The answer is in our lesson. Israel had, by reason of its sinful disbelief and disobedience to God, come into a place of judgment. God was about to use the Chaldeans, a "bitter and hasty nation" (Hab. 1:6), as His instrument of chastisement. Even the prophet himself was perplexed by what was happening. Questions and doubts forced themselves upon his mind. What was God doing? Why did He not save His people? We learn that in such circumstances we are to

I. Believe, Though Surrounded by Questions (1:12-17).

Habakkuk does not question that his people had sinned and were worthy of God's disciplinary chastening, but he is astonished to learn that God plans to use the wicked Chaldeans to bring it about. Questions pour in upon him as he describes their iniquity (v. 13), and speaks of them as catching Judah in their net (vv. 14, 15) and gloating over their victims (vv. 16, 17).

He does not yet know the answer to his questions, but he has already stated the foundation of his faith in verse 12. Whatever happens, no matter how sore the trial and non-understandable the outworking of God's plan, the prophet is sure of his God as the eternal and

holy One. The point to be borne in mind in such a time is that God is not making plans for the moment or because of some unexpected change in circumstances. He is "from everlasting" (v. 12). His plans are eternal. But He is also the "Holy One" (v. 12). It may seem for the present that sin and wickedness have triumphed, but let us remember that the eternal plans of God are conceived and executed in holiness and power.

Well may we believe though surrounded by questions, while at the same time we should

II. Be Alert in the Midst of Uncertainty (2:1).

One who does not have faith in God is prone to say in such times that all hope is lost, and give up in despair. Not so Habakkuk. He knew that there is nothing harder than to wait patiently for God. He determines to be neither discouraged nor impatient, but to stand watch in the tower (v. 1). "His words bespeak a very right and proper condition of soul. Perplexed and confused by the seeming enigma of God's ways, he owns he may require reproof, and takes his stand upon the watch tower, above the mists of the earth and beyond the thoughts and doings of men, where he can quietly wait on God and look out to see what He will say to him" (Ironside).

How desperately we need such alert and earnest watchers in our day. Christians, arise! Do not permit yourself to be either lulled into a false security or into deadening discouragement. Up to the tower, be on your watch, and you will

III. Receive the Answer of Triumphant Faith (2:2-4).

"The Lord answered me." He always does, if we are ready to listen and to abide His time. Habakkuk received a vision of God's truth which he was to write so plainly that everyone who read it would understand it and, in turn, run to others with the message. Those of us who teach and preach would do well to follow that admonition. All too often our message is not understood or fails to stir those who hear it to go quickly and tell others.

Observe also that the message was not only for Habakkuk and his day. Compare Habakkuk 2:3 with Hebrews 10:37 and you will see that the ultimate fulfillment is in the coming of Christ.

And what is the message? Looking forward to Christ, the just man of Habakkuk's day was to live by faith; even as we of this day, looking back to the cross of Christ, are justified by faith and then are to go on to live by faith. This is the word which, as we have already suggested, stirred Luther and his fellows to bring about the Reformation.

Long before Luther's day, however, the same words had come by the Holy Spirit's inspiration to be the heart of the great messages of Paul the apostle as he taught justification (Rom. 1:16, 17), as he defended grace against legalism (Gal. 3:11), and as he portrayed "the pilgrim's path through this world from the cross to the glory" (Heb. 10:38).

This is our message for today. There is much on every hand to depress and discourage us. We find nothing to hearten us if we look around us or within. The answer to our queries and problems is to look to God in faith. Let us who are Christians walk by faith, fully trusting Him, and we shall soon find that bewildered folk round about us will want to know our God and to have the peace and joy which faith in Him always brings to the human heart.

May 19 JEREMIAH DENOUNCES FALSE PROPHETS

Jeremiah 23:21-32

Golden Text: Prove all things; hold fast that which is good.—I Thessalonians 5:21.

Tickling the vanity and pleasing the ears of ungodly people with words of flattery and false comfort, giving them the assurance of peace and prosperity in the very pursuit of their sin, did not begin with the false prophets of the twentieth century. Six hundred years before Christ, Jeremiah the prophet had to contend with such false teachers.

His manner of dealing with them is of great interest to us, for essentially the false prophets of that day used the same methods and had the same false message that characterize their descendants of today, the so-called modernistic religious liberals who are busy everywhere attempting to undermine the faith of God's children in His Word.

Our lesson clearly unmasks the hypocrisy and ungodly nature of such an ostensibly religious ministry on the part of those who claim to be prophets, but deny God's Word and His truth. They are revealed as being destitute of divine authority, without a real message, and under the disfavor and subject to the judgment of God. They are

I. Without Divine Commission (vv. 21, 22).

"I have not sent these prophets"—that should have been sufficient for the people of Judah. A man who is not sent by God has no word from heaven, no help for needy humanity. He is worse than an admittedly secular teacher or philosopher, for he claims to speak with divine authority and yet has only the disappointing impotence of a liar and a fraud.

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The reason Judah listened to them was because they so eloquently hushed the condemning voice of their own consciences, assuring them that all was well, when, as a matter of fact, everything was wrong. Men listen to the same kind of teaching today for the very same reason. It is high time that intelligent folk in every church and community demanded to know whether their preacher was called and commissioned of God. They have a right to know, and it is a matter of life and death that they should know—eternal life and eternal death. A man who is not called of God will be

II. Without a Divine Message (vv. 23-29).

These false prophets may delude men, but they do not fool God. He is not a finite being, limited to this earth (v. 23). He looks on men from the far off viewpoint of heaven and judges by His own high and holy standards.

Nor can they hide from Him (v. 24). The secret word spoken in the academic shelter of a college classroom, secretly poisoning the young person's heart against the faith of his father and mother who have sacrificed to send him there—be sure that God hears that sort of thing now just as He did in Jeremiah's time. What a day of judgment also awaits those who in their public utterances use the phraseology of orthodoxy, while in private they undermine and destroy Christian faith.

If a man is foolish enough to suppose that the dreamings of his own mind and heart will help anyone, let him be honest enough to call them just that; namely, dreams (vv. 25-28). But God will assuredly not hold those men guiltless who try to pass off their own philosophies as bearing the approval of God. That is the terrible sin of deception which is practiced by those who bear the name of Christ, but who deny His gospel; who would have people honor their assemblies as Christian churches, when they are at best only social or intellectual gatherings designed to magnify man rather than Christ.

Note in verse 29 that the Word of God is like the fire that consumes the dross and purifies the gold. It is also like the hammer, it breaks up the rocky heart of man. Thank God if you have a preacher who has a message burning with the fire of God, even if you find that your own life is being cleansed by it. Stand by him when God leads him to proclaim the messages of the Word which fall like sledge hammer blows on the hearts and lives of men.

We have found in the third place that false prophets are

III. Without Divine Favor and Blessing (vv. 30-32).

God is against every false prophet. Small wonder that there is the savor of death in their speaking and their works. There is no divine power in their message and no holy dynamic to enable people to respond to their admonitions. Prominent modernists are decrying in

our day the fact that their cultured essays and polished philosophies are not reaching the hearts of men and are failing to transform lives. At the same time, humble preachers and teachers of God's Word, sometimes in hidden and remote places, are rejoicing as they see the transforming grace of God come upon lives as a result of their simple proclamation of the gospel of grace. Keep on, brethren; God is with you.

Observe what God calls the false prophets—thieves (v. 30) and liars (v. 32). Hard words, but they come from One who is all-knowing, who judges rightly and in love. Note also that they deceive, not only by their false theories, but by their "lightness"; that is, by their false boasting that they have God's approval. Thereby they mislead people. It is serious business to stand up and speak for God. Let us who teach Sunday School classes or preach the gospel be sure of both our lives and our messages. Otherwise "they shall not profit" the "people at all" (v. 32).

May 26

JEREMIAH ANNOUNCES THE NEW COVENANT

Jeremiah 31:31-37

Golden Text: I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.—Jeremiah 31:33.

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men—surely that is the ultimate goal of all of our efforts, and therein we will find the solution of all of our problems. Jeremiah the prophet, in the midst of a despairing people with only captivity and sorrow before them because of their sinful rebellion against God, gives a prophetic foregleam of the day when all Israel and Judah should know God. Sin was to be forgiven, fellowship restored, and men over all the earth were to know God.

Obviously, that prophecy is still future for Israel, but in the meantime God has permitted us to enter into the enjoyment of our covenant of grace. The covenant in Jeremiah 31 is made with the whole Jewish nation. "There is no doubt that this is the primary destination and purpose of the covenant. The promise of Israel's restoration is clear, together with the specification of benefits. Jeremiah's words are: 'Lo the days are coming,' and it is well known that the New Testament antitype of the Old Testament types is not the Christian Church but the kingdom, which is still future. . . . But we Christians have the spiritual reality of this covenant, which, while made with Israel, is for our bene-

fit as well, through grace, and so we distinguish between the primary interpretation to Israel and the secondary (spiritual) application to the Church today. We now enjoy in the power of the Holy Spirit all the blessings of the new covenant, and yet there will be still further and fuller manifestations in the future for Israel, according to God's promise (Rom. 11:25-32)" (W. H. Griffith Thomas). See Hebrews 8:8-13.

I. The Old Covenant (vv. 31, 32).

The promise of a new covenant at once raises the question, "What was the old covenant?" We do not have space to make any complete study of it, but we note that while God did make a great covenant with Abraham, founding the nation of Israel (Gen. 17:1-14), the reference by Jeremiah is evidently to the covenant with Moses (Exod. 20-23). We observe that it was

1. National (v. 32).

The old covenant was made with Israel only, and could bring blessing to the other nations of the earth only indirectly, as they might share the peace and prosperity which would have come to Israel had they been obedient to God. God was here dealing with a chosen nation for whom He had a specific plan and purpose. This covenant was also

2. Limited (v. 32).

The blessing of the old covenant was limited not only in the sense that it was national, but also in that it was conditional. God's promise hinged on His word in Exodus 19:5: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." In other words, the fulfillment of this covenant was dependent on the faithfulness of the people. We know that they failed and that it was

3. Broken by Israel (v. 32).

God was like "an husband" (v. 32) unto Israel. He was patient, tender, forgiving, always trying to restore them to Himself. He used His great power on their behalf as He "took them by the hand," and yet we read "my covenant they brake" (v. 32). Human failure in spite of God's promise and goodness, that is the history of man under law. Now, however, we turn to the new covenant of grace.

II. The New Covenant (vv. 33-37).

Jeremiah looked forward to the day when there was to be a covenant that is

1. Personal (v. 33).

The reference here is not to a law written in a book, which may be neglected or forgotten, or broken because there is no power in man to keep it. This new law is to be written in the hearts of men. It is personal—not something which he shares as a member of a great nation. It is also inward—full of God's grace and power. More than that, it is

2. Universal (v. 34).

From the least to the greatest, every man shall know God. That promise awaits its future complete fulfillment to Israel (and remember that God has not forgotten His people). Even now, however, we have the spiritual fulfillment of

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the promise in the Church. It is true now that, regardless of nationality, education, wealth, or position, the grace of God is made manifest in the hearts of men and women everywhere. Sin is forgiven, fellowship restored, and they come to know and love one another because they are all loved and known of God.

Therein lies the greatest and most glorious truth about the new covenant of grace; namely, that it is

3. Assured by God (vv. 35-37).

The old covenant of law failed, for it hinged upon the faithfulness of undependable man—"If ye will" (Exod. 19:5). But the new covenant of grace rests upon the "I will" of God (v. 34; see also Heb. 8:10-12). This is indeed "a better covenant, which was established upon better promises" (Heb. 8:6).

That it is an "everlasting covenant" (Heb. 13:20) is evident from the strikingly beautiful and solemn promises of God in verses 35-37. He declared His purpose and assured the completion of His plan by His own almighty power.

"Who set the sun in the midst of the planets and their satellites, and enthroned him as king of day? Who gave the moon her celestial glow and queenly splendor, and lighted the stars to illumine the night? Who at will stirs and stills the sea? Who made and maintains every atom and activity of the illimitable universe; and who manages every force and manipulates every law in the natural world? None but the eternal and omnipotent God! And can He not guarantee absolute safety?" (H. C. Moore).

June 2

TESTING CONDUCT BY ITS USEFULNESS

(A Principle of Temperate Living)

Ezekiel 15:1-6; Matthew 5:13-16; 7:16-20; I Corinthians 10:6, 7

Golden Text: Ye shall know them by their fruits.—Matthew 7:16.

Sound principles are foundational to right living. Right living is temperate living. The first temperance lesson for the year emphasized the sacredness of life. This lesson, which is our second one on that subject, properly stresses the importance of testing conduct by its true usefulness.

The emphasis of modern thinking is upon learning, upon the brilliance of scientific achievement, with little or no concern about personal character. Christianity and the Bible go to the root of that matter, stressing the need of stalwart moral and spiritual character, without which other attainments are lacking in real value and meaning. Unless what a man accomplishes is the expression of the greatness of his character, it is transient and often detrimental in its effect on society.

Tested by its results, the liquor traffic stands conclusively and completely condemned. Even its own frantic efforts to clean up and be more presentable indicates that fact. McAlpine made a rather acute comment when he said,

"If I were a liar. . . I'd advertise beer as a food, whiskey as the promoter of the abundant life, and cocktails as

the badge of social correctness. They say that if you repeat anything times enough, people will believe it."

The Scripture portions before us present five inconsistencies, five instances where fact denies a false profession.

I. Wood without Strength (Ezek. 15:1-6).

The branch of a vine is at its best too crooked and pliable to be very useful, but here we have a piece of vine which has been charred in the fire until it is so useless that it can only be burned up.

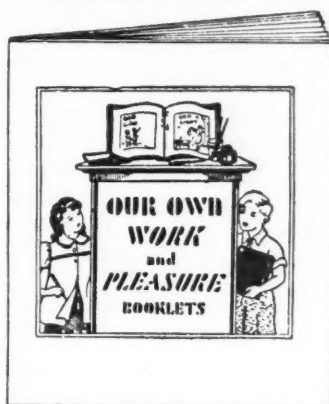
This is the picture of a life, possibly somewhat limited in its abilities and gifts, but nevertheless valuable, but made utterly useless by careless or dissolute living. How tragic!

II. Salt without Savor (Matt. 5:13).

True salt is penetrating, antiseptic and purifying, but savorless salt is good for nothing but to make a road for the feet of men.

"Ye are the salt of the earth." Christians, if they have the true savor in their lives, will count, by their very spiritual pungency, against sin and corruption in their communities. If their lives do not

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so count, it is time they examine their profession of Christianity and see whether they are in fact a true, born-again follower of the Christ.

III. Light without Illumination (Matt. 5:14).

A light is intended to give illumination to all around about it. It always does that thing unless someone hides it under a cover, and then it becomes not only useless, but dangerous.

A life lighted by faith in Christ, will shine to the very ends of the earth and, as a missionary once said, "The light that shines farthest shines brightest at home." We are the light of the world, but if we cover our light we deny the very essence of our natures. Here is no thought of proud or selfish display. Light does not shout about itself, it just shines—but it really does shine.

IV. Trees without Fruit (Matt. 7:16-20).

Every plant brings forth fruit after its own nature. We do not expect figs from thistles, but we do expect figs on the fig tree. The countryside bears no more desolate figure than a blasted, fruitless fruit tree. Quickly the owner cuts it down and terminates its shame and uselessness by burning it.

What about men and women? God has made them in His own image and likeness. He has given them intelligence and personal ability. He has a right to expect the fruit of a useful life from every one, and particularly from the Christian, who is "a good tree" which "bringeth forth good fruit" (v. 18). Are we going to fail God and bring upon us His chastisement?

V. Life without a Purpose (I Cor. 10:6, 7).

Light and salt are inanimate objects. Trees and vines with their wood and fruit are alive, but they are without intelligence and morality. Man, however, as we have already suggested, is the moral and intelligent crown of God's creation, made in His own image and likeness. If they who know better, live lives of careless indifference, yea of outright wickedness, how shall they escape the judgment of God in the day when they shall stand before Him to give an account of the manner in which they have used this precious gift of life?

Modern conduct is aptly described in verse 7. Eat, drink and play—that's just about a complete picture of the life of hundreds of thousands of men and women. Work? Well, only enough to make the money to eat, drink and be merry. Look at Luke 12:16-21 and you will see that God calls a man who lives after that fashion a "fool."

The heartbreaking thing is that so many professed Christians live lives on that unbelievably low plane. One wonders how they have learned Christ, that they can continue in such a life. We need a revival among the people of the Church, and after we have it, they will be ready to go out and win the careless and ungodly men and women in the world to Christ.

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Partners with God

(Continued from page 475)

authority the dead in Christ shall rise first, and later on death and hell will give up their dead. But in this particular case, Lazarus was the object lesson of His love, and the object lesson to our faith. So He gives the command, and it is always a miracle, always a moving sight to see men and women rising out of death into everlasting life. God give you the joy of seeing it over and over. It is not out-of-date today.

"He that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin" (John 11:44). What an incomplete miracle, you say! But again He had need of you and me. He had His eye on us, and so He says to the disciples again as partners, "Loose him, and let him go." And if the rolling away of the stumbling blocks between the Saviour and the sinner is mostly done by persistent and believing prayer, it is the habit of prayer behind the act that gives the act its value. That is what gave George Mueller's prayers their mighty power, the life of prayer behind them. If that is the way to roll the stones away, loosing the graveclothes is mainly done by a ministry of this blessed Book of God, the great liberator of the world. And that again is a ministry not committed to a few, but to all believers. There is nothing like it in the world, to operate this Book upon other human hearts; no joy, no privilege, no power like it in the world. Every newborn soul is bound in graveclothes, bound by ignorance of the ways and the Word of God, by lack of background, by superstitions. And yet, thank God, we have a weapon that will prevail and is efficient, this liberating Word of God.

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As I traveled around three great islands in that old schooner, with eight thousand believers to keep keen and happy and true for God, I had one weapon only—the mighty Word of God. And many a time we bowed in wonder as we saw that Word of God at work in their hearts. It's a life giver, this Word of God. And don't you depute that work to somebody else. God wants us all to be partners in His work.

LET US HAVE A LOOK at some of the gravelclothes. "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth" (Col. 3:8). "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice" (Eph. 4:31). "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings" (I Pet. 2:1). There, my

friends, are the filthy garments, spotted by the flesh. God has collected the list, the wardrobe of the flesh, and He says, put them off. It is very important to realize that we were born with none of these things, but we were unfortunately born with a fallen nature called the flesh. It is only as we grew up we put on these things. That's why God says to put them off, because they are habits we put on.

God's prescription for the flesh is death. Nothing less will do. You get it in Romans 6:11, "Reckon ye also yourselves to be dead." Get that old self in the place of death and keep it there. But I am not dealing with the flesh. I am dealing with its garments, its manifestations which are so ugly and so obvious; not the grosser sins of the body, but the intellectual sins of the mind, things we hardly admit to be sins at all. A person with a hot temper says so apologetically, "Oh, well, you know I'm like that," and that's the end of it. But it is not the end of it for the poor people around him, and it is not the end with God. Every one of these intellectual sins is singled out for special notice by the Holy Spirit, and they are the ones that most damage the child of God and divide the Church of God.

Why is it that in me, a child of God, loving my Saviour and longing to please Him and to serve Him, there remains part of my being that loves to say clever, cruel, cutting, mean things, rather than a kind word? "Grieve not the Spirit of God" (Eph. 4:30), and then follows this awful list of the garments of the flesh. God says lay them aside, put them off, they are not fit for King's sons. But "put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another . . . even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness" (Col. 3:12-14).

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For Sermon *and* Scrap Book

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The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

A TRUE MISSIONARY

1. His Parish (Mark 16:15).
2. His Passion (Phil. 1:20).
3. His Purpose (Phil. 1:21).
4. His Pattern (Phil. 2:5-8).
5. His Power (Phil. 4:13; Matt. 28:18).
6. His Protection (Matt. 28:20).
7. His Passport (II Cor. 5:20; Luke 24:48).
8. His Proclamation (I Cor. 2:1-5).
9. His Program (Matt. 28:19, 20; II Tim. 4:2).—John E. Margene.

THE CHRISTIAN'S "FLEET" OF "SHIPS"

1. Citizenship—in heaven.
2. Comradeship.
3. Discipleship.
4. Fellowship.
5. Friendship.
6. Membership.
7. Ownership.
8. Sonship.
9. Stewardship.
10. Workmanship.
11. Worship.—Fletcher Sears.

FOUR KINDS OF WORSHIP

John 4:22-24

1. *Uncertain Worship.*
"Ye worship ye know not what."
2. *Certain Worship.*
"We know what we worship: for salvation is of the Jews."
3. *True Worship.*
"But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."
4. *Imperative Worship.*
"God is a spirit: and they that worship him must worship him in spirit and in truth."—Ellery Gilbert Aldridge.

"GIVE ME THIS MOUNTAIN"

Joshua 14:12

1. *Obstacles Seem Unsurmountable.*
Giants are there—"cities . . . great and fenced."
2. *Claim to Possession Indisputable.*
"Whereof the Lord spake, . . . as the Lord said."
3. *Source of Strength Inexhaustible.*
"If . . . the Lord be with me, . . . I shall be able."
4. *Invitation to Victory Undeniable.*
"Come with Me," says Christ, ". . . look from the top" of your mountains (Song of Sol. 4:8)—the problems, dangers, fears.
5. *Cause for Courage Unquestionable.*
"Now therefore give me this mountain."
—Harry McCormick Lintz.

THE LOVE OF GOD

I John

1. Perfected (2:5; 4:12, 17, 18).
2. Bestowed (3:1).
3. Perceived (3:16).
4. Practiced (3:17, 18).
5. Defined (4:8, 20).
6. Manifested (4:9, 10).
7. Experienced (4:13, 15, 16; 2:15).—L. J. Derk.

SOME ASSURANCES OF JESUS CONCERNING HIS SHEEP

John 10:27-30

1. *Human Receptivity*—"My sheep hear my voice."
2. *Divine Perceptibility*—"and I know them."
3. *Human Responsibility*—"and they follow me."
4. *Divine Generosity*—"and I give unto them eternal life."
5. *Eternal Security*—"and they shall never perish."
6. *Divine Authority*—"neither shall any man pluck them out of my hand."
7. *Divine Magnanimity*—"My Father, which gave them me, is greater than all."
8. *Human Limitation*—"and no man is able to pluck them out of my Father's hand."
9. *Divine Attestation*—"I and my Father are one."—Ellery Gilbert Aldridge.

THE POWER OF THE TONGUE

James 3:1-12

Introduction: Words are the currency of personalities. The unity, peace, and progress in human relations depend upon the truthfulness, kindness, and the timeliness of words. Note some types of talkers mentioned in the epistle:

- (1) Reckless Talkers (1:26).
- (2) Evil Speakers (4:11, 12).
- (3) Profane Swearers (5:12).
- (4) Aspiring Teachers (3:1).

The reality and usefulness of one's religion are measured by the control of the tongue. Perfect control marks the perfect man (1:2). A series of metaphors emphasizes the power of the tongue:

- I. In Relation to Other Members (3:2b-6).
1. The most ungovernable (2b).
2. It controls the others (vv. 3-5).
3. It corrupts the others (v. 6).
- (1) Bridles (v. 3).
- (2) Rudder (v. 4).
- (3) Fire (v. 5).
- II. In Relation to Itself (3:7-10).
1. Untameable (vv. 7, 8a).
2. Destructive (v. 8b).
3. Unnatural (vv. 9, 10a).

Conclusion: Undisciplined speech is morally indefensible because it reveals the character of its origin (vv. 10b-12).—Charles W. Daniel, in *The Arkansas Baptist*.

MAN AND THE IMAGE AND LIKENESS OF GOD

1. Created in His Image and Likeness (Gen. 1:26, 27; 5:1).
2. Fell from His Image and Likeness (Rom. 3:10; 5:12; I Cor. 15:21). Sin and death are not Godlike.
3. Renewed in His Image and Likeness (Col. 3:10).
4. Growth in His Image and Likeness (II Cor. 3:18).
5. Restored in His Image and Likeness (I Cor. 15:49; Phil. 3:21; I John 3:2; Ps. 17:15).—Bernard Kruse.

A SHORT BED AND A NARROW COVER

Isaiah 28:20

Apt simile showing failure of all human devices to supply spiritual rest or comfort.

I. The Foolish Pride of Man (vv. 1-4).

1. Under judgment of God (v. 1).
2. Will be punished by God (vv. 2, 3).
3. Will be swallowed up in God's anger (v. 4).

II. The Arrogance of Man (vv. 7-10, 15).

Sin of Ephraim (drunkenness) also that of Judah, but aggravated by boastful reliance on worldly alliance (with Egypt).

1. Out of God's favor through strong drink (vv. 7, 8).
2. Scoffing at the Lord's servant (vv. 9, 10).
3. Boasting security in worldly alliance (v. 15).

III. God's Judgment on Pride and Arrogance (vv. 18-22).

1. Alliance with Egypt will fail (v. 18).
2. Will find bed (Egypt) too short and cover too narrow (v. 20).
3. God will rise against them as against Philistines at Perazim and Gibeon (v. 21).
4. Warning—destruction determined on God's enemies (v. 22).

IV. God's Own Plan for Man's Rest and Comfort (vv. 16, 17).

1. Tried foundation (Christ).
- a. Tried by Satan (Luke 4:1-13).
- b. Tried by men (Luke 20:1-38).
- c. Tried by God (Matt. 27:46).
2. Standard of judgment in person of Christ (v. 17).

Other beds inadequate: Sacerdotalism, Pharisaism, morality, etc.

V. God's Method of Correction (vv. 23-29).

Like a farmer who (a) plows enough to prepare ground for grain raising, and (b) threshes enough to get rid of the chaff.

God plows and threshes among men to the end that they forsake the "short beds" of human device, and accept the adequate rest and comfort of faith in Jesus Christ.—T. S. Higgins.

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May, 1940

PENTECOST

Acts 2:1-41

I. Significance of the Day.

The word "Pentecost" means "fifty." Fifty days after the wave sheaf was offered—a part of the Passover feast (Lev. 23:10). The sheaf presented was a vicarious offering, as suggested in the words "accepted for you" (Lev. 23:11). No leaven appeared in this offering, it typifying the cutting off of Jesus—His presentation without sin for the sins of the people. In contradistinction, at Pentecost two loaves were presented with leaven (Lev. 23:17). This typified the disciples, who had sin in them—their offerings were not vicarious. A sin offering was made at this feast to make it acceptable (Lev. 23:19). The two loaves signified Jews and Gentiles.

II. The Gift—Holy Spirit.

The gift of the Spirit was the evidence that the offering had been accepted. By the appearance of the Holy Spirit we know that Christ's sacrifice was accepted. The gift of the Spirit on Pentecost was the sovereign act of God by His Spirit, which fused the disciples into one body called the Church. It is the same in meaning as the baptism of the Spirit (I Cor. 12:13). This gift is now for everyone who is regenerated. There is no interval between regeneration and the reception of the Holy Ghost.

III. The Marks of Pentecost.

1. External.

a. The sound of a rushing mighty wind.

It was the sound of a wind, yet there was no wind.

b. Tongues of flame.

Fire indicates purifying energy, and the tongue the practical purpose.

c. Speaking in foreign tongues.

These humble Galileans spoke in many different tongues. The people foolishly attempted to account for all this supernatural gift.

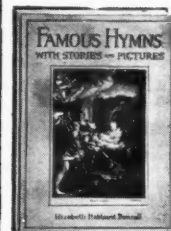
2. Internal.

There was a mighty transformation wrought in the disciples; although a little while ago they were cowardly, they now with courage and self-possession came before the people and boldly declared that the Jews had murdered their King. This transformation is seen in Peter's memorable sermon. The wisdom and skill in this sermon are no less marvelous than the gift of tongues, because it was the work of a Galilean fisherman without culture and little training. His analysis is perfect. He begins with a brief defense and a Scripture explanation of the phenomena of tongues (vv. 14-21). This is followed by a threefold argument to prove the Messiahship of Jesus (vv. 21-26). The conclusion is an appeal to repent and be baptized in the name of Jesus. In marshalling his arguments, there is great skill—the Messiahship of Jesus is not announced until the close of his address because it was distasteful to his hearers. This announcement at the start would have received scornful rejection at once, but at the close it came with irresistible force.—P. B. Fitzwater.

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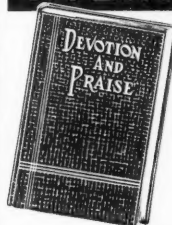
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 These 20 Lessons are Sent with the Gospel Minister, 8-page weekly, edited by Mr. Smith, for 26 issues, \$1. UNION BIBLE SEMINARY, Dept. 518, Westfield, Ind.

MOTHER
 Whose gentle voice when childish heart
 Was pierced by disappointment's dart,
 Did consolation, sweet, impart?
 It was the voice of—Mother.

Whose sacrifice, whose smile and tears
 Have brought their blessings through
 the years
 In sharing all our joys and cares?
 The sacrifice of—Mother.

The mem'ry of whose constant care;
 Whose self-forgetfulness, whose prayers
 A halo spreads across the years?
 'Tis those of precious—Mother.

Whose counsel and whose tenderness
 Come back today our lives to bless—
 To teach us true unselfishness?
 The tenderness of—Mother.

Whose blessed face in vision bright,
 Like beacon gleaming through the
 night,
 Is here today to lend us light?
 The gentle face of—Mother.
 —H. W. Ellis, in Western Recorder.

THE WAY THAT SEEMETH RIGHT
 Proverbs 14:12
 Introduction: The context.
 1. Its attractive appearance.
 2. Its delusive character.
 3. Its fatal end.
 4. The need of warning.—Homer Britton.

THE PREACHERS' "JUST AMONG OURSELVES"
 A Symposium
 IV

Whenever it is my privilege to give a Bible message or a Bible exposition, I first wait upon God in prayer, asking for divine guidance as to the message most suitable, pleading Psalm 32:8 or some other promise. After deciding on the subject, I write down such scriptures as bear upon that subject, using my concordance, and then arrange these in logical order under a few subheads.

Due consideration is given to the purpose of the message, so that a proper appeal can be made. Also a few telling illustrations are used, so as to open the windows and let in the light upon the darkened minds of my hearers, if such there are. It is seldom that the same outline is used a second time, even though the subject is the same, for a new outline, with some new material, grips my own heart anew and helps to deliver me from professionalism and formalism. Unless the message grips my own heart, it will not grip the hearts of the hearers.—N. H. C.

MOTHER'S DAY
 Exodus 2:9
 1. *The Mother's Work*.—"Take this child away"—no limit to the work.
 2. *The Mother's Word*—she took the child gladly.
 3. *The Mother's Worth*—she nursed the child—responsibility.
 4. *The Mother's Wages*—"I will give thee thy wages."
 Conclusion: A mother's love is nearest to the love of God.—M. E. Hawkins.

HOW TO HONOR MOTHER
 Romans 13:7

1. *Recognition*
 Of her authority as from God. (First six years of life—then jointly with school, college, and state.)
2. *Rendition*
 By giving her service—making daily tasks lighter.
3. *Recollection*
 Of her unfailing love, self-sacrifice in providing food, clothing, home care and comforts.—Walter Rothwell.

- THE NEED FOR THE GIFT OF THE HOLY SPIRIT**
1. To Give Assurance of Salvation (Rom. 8:16).
 2. To Give Power to Understand God's Word (John 14:26; 16:13).
 3. To Give Power for Christian Service (Acts 1:8).
 4. To Enable God's People to Endure Persecution (Mark 13:11).
 5. To Enable Christians to Live Consistently (Isa. 30:21).—J. E.

If place I choose, or place I shun,
 My soul is satisfied with none;
 But when Thy will directs my way,
 'Tis equal joy to go or stay.
 —Origin Unknown.

"NEVERTHELESS AFTERWARD"
 Hebrews 12:11

It is a great lesson learned to have learned to wait for God's afterward. For rarely do we feel at the time better for "chastening." Sometimes indeed to the thoughtless it brings a stillness and a sense of God's presence which they recognize as possibly the beginning of better things. But generally, and especially with God's own children, sorrow comes as a darkening, and a smiting down, that often seems to hide at the time even the light of His countenance. The great enemy uses our weakness or overstrain to inject his fiery darts, and just when we want all the comfort of God's truth, he whispers, "Is it true after all?" or, "Is it for you?" We may uplift the shield of faith, but we are still conscious of the powers of darkness all around. And often we can only wait and look for God's promised "afterward," and often that is all He wants us to do. At such times let us never argue with the enemy, but remember the words, "The Lord shall fight for you, and ye shall hold your peace" (Exod. 14:14).—Constance Coote.

Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Evangelists and Christian workers whose reports appear in this department may be addressed through the Moody MONTHLY office.—Editors.

The consistent preaching of the old-time gospel message on the part of the pastor, Zelma Mills, in the Clear Creek Christian Church, Winchester, Ind., resulted in the altar being filled each night during the meeting conducted by Sylvester Sanford. Children pled with parents and wives with husbands. The Holy Spirit moved in a mighty way, and souls were saved. Nine united with the church. Mr. Sanford conducted a series in March in the Christian Church, Mooreland, Ind., where Hubert Clevenger is pastor. The churches of the town co-operated and the pastor of the Friends Church took part in the services from time to time. Scores came to the altar. On Easter Sunday the services began with a sunrise program of praise and worship. Seven united with the church at this service. The church was filled for the Sunday School and morning worship, and the people returned in the afternoon for a program of music given by the evangelist.

"We have had a very refreshing season of spiritual blessing," writes George W. Crane, pastor of the Immanuel Baptist Church, Maple Shade, N.J., of the two weeks of special services led by Neil McIntyre, blind evangelist. There were a number of converts in the Sunday School.

Maple Avenue Methodist Protestant Church, Stamford, Conn., of which F. Leon Taggart is pastor, had Robert J. Kees for three weeks in March. The high school was opened for a meeting with about five hundred seniors attending, and a junior high school of more than five hundred of the older students present. Despite snow and sleet storms with four evenings of forced candle light services, the meeting was reported as the best that Stamford has seen for a number of years. A Catholic Bible was used of God to point a number of Catholics to an acceptance of Christ as Saviour. The church was revived, souls were saved, and young people led to see the value of placing their lives in God's hands. On March 31 Mr. Kees concluded a two weeks engagement in the St. Paul's Protestant Church, White Plains, N.Y. Chester A. Teates, the pastor, writes that the attendance was the largest and most consistent of any campaign during the last fifteen years. Christians were revived and souls were saved. There was one outstanding conversion, that of an elderly man for whom many

have been praying for a long time.

More than three hundred decisions to accept Christ as Saviour were recorded in the three weeks effort in the Temple Baptist Church, Duluth, Minn., led by the Carl C. Harwood Party. Earle Poole, a member of the group, was engaged in Jewish evangelization work in Duluth during the campaign. William Turnwall is pastor of Temple Church.

The O. W. Stucky Party has been conducting "young people's clinics" in their recent meetings, with great spiritual blessing and direct results. A recent engagement in the Union Church, Detroit, Mich., of which Dr. H. H. Rodman is pastor, resulted in 55 definite conversions. In addition to these, many came forward in consecration and for restoration. As a result of the young people's clinic conducted in this church, 25 came to the altar on the last night to dedicate their lives to the Lord's work. Great interest was shown throughout the services in the Bible reading program. The party's next campaign was held for two weeks in the East Park Baptist Church, Decatur, Ill., J. H. Johnson, pastor. Attendance and interest increased nightly. Forty-seven confessed Christ as their Saviour, and the evangelists had the joy of leading many back to the Lord in restoration and reconsecration.

Large crowds attended the Robie Victory Meeting in Empire, Mich. The village was seized with an unusual sense of conviction. People began to give their hearts to the Lord while the evangelist was preaching, and would rise and tell of their conversion. A young people's life service prayer and evangelistic band was formed and prepared to go and tell the story to other communities. A two weeks series followed in the North Shade United Brethren Church, Middleton, Mich., where the same outpouring of the blessing of the Holy Spirit was evident.

A two months missionary convention and Bible conference in the greater Pittsburgh area was concluded in March. It was conducted by Frank Bertram Miller. Associated with him were Mrs. B. Howard Alexander, veteran missionary from Central China, and Walter G. Pister, of French West Africa, who will soon return to that field. Since leaving St. Paul, Minn., where he was pastor of the Simpson Memorial Church, Mr. Miller is making his home at Beulah Beach, Vermilion, Ohio, convention grounds of the Christian and Missionary Alliance.

The Jubilate Trio conducted a revival at the Drexel Bible Church, Cicero, Ill., where Adam Baum is pastor. The trio also held afternoon children's meetings with good attendance and excellent results.

Fred May and Ken Baer completed an eight day campaign in the Hope Baptist Church, London, Ont., in which many

were saved and a number restored. The pastor, Arthur F. Jones, writes that the campaign was a great blessing to the church. The first night two young men were saved, one coming forward before the invitation was given.

Seventy-five services in thirty-five days conducted by Peter Deyneka, director of the Russian Gospel Association, in Florida, North and South Carolina, Georgia, and Tennessee, resulted in 58 souls making public confession of salvation, and more than 300 volunteers for life service. Seven meetings were held in one day in the Chattanooga Gospel Tabernacle. Mr. Deyneka was assisted by the Russian violinist Sonja Marchuck, and the Russian missionary, Nina Zernov.

The Madison Baptist Church, Phoenix, Ariz., called the D. E. Luttrell Party for a two weeks series in February. The pastor, H. C. Gustafson, writes that the whole community received a blessing and many souls were saved.

From Feb. 18 to Mar. 3, James Rayburn led a pre-Easter meeting in Klamath Falls, Ore., in which several churches co-operated. The evangelist then went to Weed, Calif., for two weeks, where on the last Sunday night 25 came forward to accept Christ or to bring letters for church membership. Mr. Rayburn was asked to stay for the following Monday night and 6 more made confession of Christ. His next engagement was in Spearville, Kan., where the working of the Holy Spirit was made manifest in the salvation of souls.

More than ninety confessed Christ as Saviour and a hundred or more reconsecrated their lives, in the union campaign conducted by Edward VanderJagt for the Baptist churches of Turners Falls, Mass. In his meeting with the Evangelical Congregational Church, Dixon, Ill., Mr. VanderJagt witnessed 32 definite decisions for Christ. The pastor, Paul D. Gordon, stated that the attendance was the best for many years.

Russell E. Kauffman led a campaign in the First Baptist Church, Barberton, Ohio, in March. The pastor, Lloyd S. Snell, conducts a continuous revival in his church with conversions at almost every service. Many decisions were made during the special meetings. Mr. Kauffman led the singing and preached at each service. Four hundred church members united in the study of the Gospel of Mark. Holy Week, Mr. Kauffman conducted services in his boyhood church, the High Street United Brethren, Dayton, Ohio. The church received great blessing from the ministry in sermon and song led by one of a large number that has gone from that church into Christian service. The pastor of High Street Church is Glen O'Dell.

Two weeks were spent by the Tebo

New England FELLOWSHIP Summer Conferences RUMNEY, N. H.

*A mountain retreat—famous
for fellowship*

JUNE 24-SEPT. 2, 1940

Partial list of speakers

James E. Bennet	Evelyn McClusky
F. Carlton Booth	George Murray
George T. B. Davis	Harold J. Ockenga
Howard W. Ferrin	J. Alvin Orr
G. Allen Fleece	Stephen W. Paine
Homer W. Grimes	Winfield F. Ruelke
Maurice E. Jacques	Hans Sidon
Harold S. Laird	Merrill C. Tenney
Walter A. Maier	Walter Lewis Wilson
Kenneth Mackenzie	J. Elwin Wright

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Dr. Charles L. Feinberg
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preachers of the Word. An opportunity for Bible training,
inspiration, Christian fellowship and recreation. THE LIST
OF TEACHERS BELOW SPEAKS FOR ITSELF.

JULY 8-14

Dr. Will H. Houghton, President, the Moody Bible
Institute, Chicago, Ill.

Dr. W. S. Hottel, Author, Editor of the S. S. Lesson
Notes, Union Gospel Press, Detroit, Michigan.

Rev. William Headley, Pastor First Baptist Church,
Gary, Indiana.

Miss Beulah Heston, Missionary to the Philippines.

JULY 15-22

Dr. Earl G. Griffith, President Baptist Bible Seminary,
Johnson City, New York.

Dr. John E. Zoller, Director "America Back to God"
crusade, Detroit, Michigan.

Dr. H. H. Savage, Director Maranatha Bible Conference,
Pastor First Baptist Church, Pontiac, Michigan.

Rev. Vance Hanner, Evangelist, "The Will Rogers of
the Pulpit."

Mrs. Margaret Camp, Missionary to French Eq. Africa.

MUSICAL TALENT: Edmond D. Keith, Musical Direc-
tor First Baptist Church, Bay City, Michigan, Song Leader
and Soloist. Miss Florence Hottel, Allentown, Pa., con-
secrated and talented musician, Pianist.

THE RATES are unbelievably low. Hotel \$7.50 per week
for room and meals. Dormitory \$6.00 per week. \$1.50
a day. Meals served separately. Special rates to pastors,
evangelists, missionaries and full time Christian workers.

**FOR INFORMATION AND PROGRAM WRITE E. D.
FERGUSON, DIRECTOR, 501 CASS AVE., BAY CITY,
MICHIGAN.**

Gospel Party in Vernon, N.Y., with Mr.
and Mrs. Ralph Vosburgh. A four church
union meeting was conducted by the
party in Lyndonville, N.Y., an outstand-
ing feature of which was the large at-
tendance at the morning prayer services.
A real revival took place in the churches,
and more than 40 definite decisions were
made for Christ. A three weeks engage-
ment followed in the Church of the Cru-
saders, Toronto, Ont. There were some
remarkable conversions, while large
numbers from night to night indicated
their desire for a Spirit-filled life.

During March, Tom Presnell conducted
meetings in the Grace Baptist Church,
Springfield, Mass., and in the Gospel
Tabernacle at Renovo, Pa. Both enjoyed
decided blessings in the Lord. A large
number of the congregation ordered sub-
scriptions to the MOODY MONTHLY.

Twenty-seven souls were saved in a six
day campaign led by Violet Heefner and
Anna Sudenga in the Lower Weister
United Brethren Church near Westby,
Wis., with the Dell United Brethren
Church co-operating. Among the con-
verts was a Catholic family of five. They
plan to unite with the Lower Weister
church. The pastor said that the church
had never experienced such a heaven-
sent revival. Many who attended had
not been to church for many years.
Several of these were among those who
found Christ. The pastor is B. J. Tall-
edge. After the closing service on Easter
night, Miss Sudenga gave excerpts from
her Easter cantata. From Mar. 3 to 10
the evangelists were with the Evangelical
Church, Laurel, Iowa, where A. W.
Schlesselman is pastor. Many souls ac-
cepted Christ, among them being a doc-
tor seventy-three years old. Scores of
people came to the services from towns
several miles distant.

J. W. Troy writes: "I held a very
successful union meeting in Swissvale,
Pa., a suburb of Pittsburgh. Great num-
bers came to Christ. A public address
system was used throughout the cam-
paign. Seventy-two responded to the in-
vitation on the closing night." Mr. Troy
broadcast over station WWSW.

From Feb. 17 to Mar. 5, John Carrara
led in a revival effort in the Wisconsin
Tabernacle, Milwaukee, of which George
Ziemer is pastor. From the first night
God blessed in the salvation of souls.
Many outstanding conversions were
noted. Among them was a Catholic
woman who, although a church member
all her life, stated that she had then
heard the gospel for the first time. The
large choir of young people co-operated
with Mr. Jones, their leader, in making
the music a valued part of the campaign.
Mr. Carrara spoke over the radio at
5:30, and also on the "Back Home Hour"
from 10:00 to 11:00, each Sunday. From
Mar. 10 to 24, Mr. Carrara conducted a
campaign in the Memorial Baptist
Church of Jackson, Mich., where John
W. McCarrell is pastor. The attend-
ance was so great that the last service
was held in the city auditorium. More
than 1,400 were present. Many were
saved and one hundred rededicated their
lives to the Lord. The evangelist spoke
over the radio, and conducted the sunrise

Stony Brook—1940

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Dr. Everett F. Harrison
Rev. James E. Mallis
Rev. Leland Wang
Dr. D. H. Dolman
Dr. J. Christy Wilson
and others

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July 13-20

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service Easter morning. The young peo-
ple and the choir co-operated, and many
testified to a new vision and zeal to walk
more closely with the Lord. While in the
city Mr. Carrara was called upon to
bring greetings and give a twenty minute
gospel message just before the audi-
ence in a large tabernacle.

The First Baptist Church of Sala-
manca, N.Y., called Mr. and Mrs. L.
James Kindig for a campaign in March,
which resulted in 26 additions to the
church. In a later engagement, at the
First Baptist Church of Berkley, W. Va.,
60 were admitted into church member-
ship.

During the first two weeks of March,
Mr. and Mrs. Gerald E. Bonney served
in a campaign in the Dudley Street Bap-
tist Church, Boston, Mass., where Dr.
Arthur T. Brooks is pastor. There were
conversions at the first service and each
service thereafter except one. The aver-
age attendance at the children's meetings
was 233.

Hyman Appelman writes: "To the
glory of God, there were 207 conversions
and additions in the First Baptist
Church, Okmulgee, Okla. H. Paul Briggs
led the singing. Dr. E. L. Watson has
been the pastor for twenty years. The
Lord also blessed in the revival in the
Immanuel Baptist Church, Tulsa, Okla.,
with over 250 conversions and additions.
Dr. J. B. Golden is pastor."

During March, R. I. Humberd toured
through several states, filling speaking
engagements with his Bible screen lec-
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Moody Monthly

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Bible Hour
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Guy W. Green held meetings in the First Presbyterian Church of Hominy, Okla., where 11 were received into the church, 10 on confession of faith. He addressed a dozen schools and clubs in addition to the regular services. Mr. Green's memory Bible recitals were popular and effective. From Mar. 13 to 24 he held the first evangelistic meeting in the forty years history of the First Presbyterian Church of Elk City, Okla. The attendance was good throughout. The presence of the Holy Spirit was constantly manifest. At the last Sunday morning service 22 were received into membership.

Arthur W. McKee writes: "March 10-15 we had a splendid time in Peoria, Ill., at the dedication of a new addition to the R. G. LeTourneau Inc. plant. Seats for more than 6,000 were set up in the new addition, and we had good crowds each night, as well as at noonday services in the downtown Majestic Theatre. The speakers were Dr. R. L. Moyer, dean of the Northwestern Bible and Missionary Training School of Minneapolis; Dr. H. A. Ironside; Dr. R. A. Forrest, of Toccoa Falls, Ga., and Thursday night we had the privilege of having Hon. Herbert Hoover as our speaker. Friday night R. G. LeTourneau gave his life story. On March 31 I began a two weeks campaign with Gipsy Smith, Jr., in Central Baptist Church, Hartford, Conn."

FUTURE ENGAGEMENTS

A. G. Annette—Apr. 29-May 5, Mason City, Iowa.
John Carrara—Apr. 21-May 5, Toledo, Ohio;
May 7-12, Wayne, Mich.; May 14-28, Fairview, N.J.; June 2-16, Harrisburg, Pa.; June 22-July 7, York, Pa.

John Raymond Hand—Apr. 13-May 5, York, Pa.;
May 6-12, Camden, N.J.; May 14-19, Berwick, Pa.; May 20-29, Coatesville, Pa.; June 2-9, Binghamton, N.Y.; June 10-23, Furlong, Pa.; June 24-30, Haddon Heights, N.J.; July 1-21, Laurel Forks, Va.; July 23-30, Philadelphia, Pa.

Carl C. Harwood—Apr. 28-May 12, San Francisco, Calif.

LeTourneau Foundation—Apr. 29-May 5, Mason City, Iowa.

Herbert Lockyer—Apr. 28-May 7, Harrisburg, Pa.; May 11-19, Washington, D.C.; May 20-26, Washington, D.C.; June 16-30, Fort Collins, Colo.; July 7-14, Tyrone, Pa.; July 21-26, Ocean City, N.J.; July 28-Aug. 3, Scenadaga Bible Conference.

Neil McIntyre—Apr. 30-May 13, Newville, N.Y.
McKinley Musical Messengers—Apr. 22-May 5, Wheeler, N.Y.; May 6-19, Kanona, N.Y.; May 20-June 2, Towlersville, N.Y.; June 3-16, Queens, N.Y.

David F. Nygren—Apr. 30-May 12, Lake Benton, Minn.; May 14-19, Elkton, S.D.; May 26-June 9, Portage La Prairie, Man.

L. C. Robie—May 7, DeTour, Mich.; May 14 or 21, Sault Sainte Marie, Mich.
Richard L. Robinson—Apr. 28—May 19, Belfast, N.Y.

B. M. Rollins—Apr. 22-May 5, Muncie, Ind.; May 6-19, Middleton, Ind.; May 21-June 2, Keyser, W.Va.; June 9-12, Ocean Grove, N.J.; June 16-30, Ozark, Mich.; July 1-14, Custer, Mich.

Sylvester Sanford—Apr. 23-May 5, Morley, Iowa; May 7-19, Alexis, Ill.; May 21-June 2, Vinton, Iowa; June 3-16, Mount Vernon, Ill.; June 17-July 7, Champion, Neb.; July 8-21, Joslin, Ill.; July 23-Aug. 4, Good Hope, Ill.

Gipsy Smith, Jr.—Apr. 21-May 5, Moultrie, Ga.
O. W. Stucky—Apr. 21-May 5, Port Huron, Mich.; May 7-19, Detroit, Mich.

Michael Walsh—Apr. 23-May 5, Sunbury, Pa.; May 6-12, Baltimore, Md.; May 21-June 2, Scranton, Pa.; June 4-7, Charlotte, N.C.

Anthony Zeoli—Apr. 23-May 5, Oceanside, L.I., N.Y.; May 7-9, Newark, N.J.; May 12-26, York, Pa.; May 27-June 2, Berwick, Pa.; May 30, Red Rock, Pa.; June 3-14, Westville, N.J.; June 16-30, Cicero, Ill.; July, Hollywood, Calif.

One who is filled with the Spirit works easily and with delight for the Lord.—D. L. Moody.

May, 1940

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DR. P. W. PHILPOIT	DR. ARTHUR I. BROWN
REV. JAMES MCGINLEY and others	

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THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Notes for March

C. B. Nordland, Director of the Extension Department, preached at the Central Park Congregational Church, Chicago, Raymond Bach, pastor; at the annual meeting of the Teacher Training Alumni at the Evangelical Free Church, Rockford, Ill., Elmer Johnson, pastor; the Elm Evangelical Free Church, Chicago, H. P. Lundell, pastor; and the Epiphany Baptist Church, Chicago.

In spite of severe weather, Dr. Henry Ostrom conducted a two weeks series of meetings with good results, in the Second Baptist Church, Worcester, N.Y., L. C. Jones, pastor.

W. W. Shannon, assisted by Michael Guido, conducted a series of meetings in the Presbyterian Church of Oswego, Ill., Horace Larsen, pastor. Seven professed conversion.

The Sunshine Gospel Trio filled a return engagement in the First Baptist Church, Chicago Heights, Ill., W. H. Peebles, pastor. Fifteen professed conversion. March 18-24 they served in the Baptist Church of Lincoln Park, Mich., Donald Riley, pastor. Sixteen professed conversion. The following seven days were spent in the Williamson Avenue Baptist Church, Dearborn, Mich., A. J. Graham, pastor, where eleven professed conversion.

M. A. Darroch, Assistant Director of the Extension Department, preached at the Bible Church of Waukegan, Ill., Harold Hillegas, pastor; the Edgewater Baptist Church, Chicago, Howard Hermanen, pastor; the Central Park Congregational Church, Chicago, Raymond Bach, pastor; the Hough Avenue Baptist Church, Cleveland, Ohio, and the Raymond Baptist Church, Franksville, Wis.

FORTHCOMING CONFERENCES

Ben Lippen Bible Conferences (near Asheville, N.C.): High School and General Young People's Conference, June 3-9; College and General Young People's Conference, June 10-16; General and Young People's Conference, July 29-Aug. 4; Ministers and Christian Workers, Aug. 6-11; Bible and Christian Life Conference, Aug. 17-25.

Bethanna Bible and Missionary Conferences (Southampton, Pa.): Memorial Day Fellowship, May 30; June 15-28; June 29-July 7; July 13-21; July 27-Aug. 4; Aug. 10-18; Aug. 24-Sept. 2.

Bible Camp (Cooperstown, N.D.): Bible Conference, June 12-July 4.

Big Bear Bible Conference (near Pine Knot, Calif.): June 16-Sept. 2.

Boardwalk Bible Conferences: Atlantic City, N.J., July 21-Aug. 25; Ocean City, N.J., July 14-Aug. 18; Wildwood, N.J., July 24-31; Aug. 7-14.

Canadian Keswick Conference: June 22-Sept. 15 (continuously).

Cedar Lake (Ind.) Conferences: Christian Reformed Church, July 1-7; Girls Camp, July 7-17; General Conference, July 17-21; Fundamental Young People's Fellowship, July 21-28; Evangelical Free Church (Ill.), July 28-Aug. 4; Christian Business Men's Committee, Aug. 4-11; Boys Camp, Aug. 11-18; a week with Dr. Herbert Lockyer and Herbert Lockyer, Jr., Aug. 18-25; National Independent Fundamental Churches of America, Aug. 26-Sept. 2.

Denver (Colo.) Bible Institute Summer Conference: Aug. 14-25.

Findlay Lake (N.Y.) Bible Conferences: Young People's Conference, July 12-14; General Conference and Training School, July 15-26.

Greenwood Hills Bible Conference (Fayetteville, Pa.): July 20-Aug. 4.

"Gitchie-Gumee" Bible Conference (Eagle River, Mich.): Aug. 4-18.

Grove City (Pa.) Bible School: July 28-Aug. 3.

Gull Lake (Mich.) Bible Conferences: General Conferences, June 22-29; July 1-6; July 6-12; Young People's Conference, July 13-20; July 20-27; General Conferences, July 27-Aug. 18.

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Lake Odessa (Mich.) Bible Conference: July 3-14. Lake Superior Bible Conference (Eagle River, Mich.): Young People's Camp, Aug. 4-18.

"Maranatha" Conferences (formerly Lake Harbor Bible Conference), Muskegon, Mich.: General Conference, July 1-7; Mission Week, July 8-14; "In-hi-gan," July 15-21; Music Week, July 22-28; College Week, July 29-Aug. 4; "In-hi-gan," Aug. 5-11; Christian Workers Week, Aug. 12-18; Aug. 19-25; General Conference, Aug. 26-Sept. 2.

Medicine Lake Bible Camp (near Minneapolis, Minn.): July 29-Aug. 11.

Montreat (N.C.) Summer Conference: Aug. 15-25.

Montrose (Pa.) Bible Conferences: Young People's Conference, July 1-14; Ministerial Institute, July 15-25; General Conference, July 26-Aug. 11; Biblical Research Society's Conference, Aug. 12-18.

New England Fellowship (Rumney, N.H.): June 24-30, Public School Teacher's Institute; July 1-12, Institute for Church Leadership; July 13-19, American S.S. Union Camp; July 20-26, Youth Conference; July 27-28, Business and Professional Men's Conference; July 29-Aug. 2, Pastor's Conference; Aug. 3-9, Women's Conference; Aug. 10-Sept. 2, General Conferences.

Ocean Grove (N.J.) Conference: Camp Meeting, Aug. 23-Sept. 2.

Odosagih Bible Conferences (Machias, N.Y.): Young People's Conference, June 30-July 7; Girls Camp, July 9-18; General Conference, July 28-Aug. 11; Boys Camp, Aug. 13-22.

Old Orchard (Me.) Convention of the Christian and Missionary Alliance: Aug. 2-11.

Ontario Bible Conference (Fairhaven, N.Y.): Aug. 4-11.

Ozark Bible Conference (Mt. Nebo near Fort Smith, Ark.): June 28-July 7.

Pinebrook Bible Conference (near E. Stroudsburg, Pa.): June 22-Sept. 2 (continuously).

Providence Bible Institute Conferences (Middleboro, Mass.): July 4-7; Young People's Conference (Providence, R.I.), Aug. 30-Sept. 2.

Red Feather Lakes (Colo.) Bible Conference: July 15-21.

Saginaw Bay Bible Conferences (Sebawaing, Mich.): July 8-14; July 15-22.

Stony Brook (L.I., N.Y.) Gatherings: Lutheran Young People's Conference, June 28-July 6; New York District Epworth League Summer Institute, July 6-13; Interdenominational Young People's Conference, July 13-20; General Bible Conference, July 27-Aug. 10; Believers' Bible Conference, Aug. 17-Sept. 2.

Sunrise Mountain Bible Conference (Silver Bay, N.Y.): July 1-Sept. 2 (continuously).

Victorious Life Conferences (Keswick Grove, N.J.): May 29-June 2; Student Week, June 22-30; General Conferences, July 3, 4; July 6-14; July 20-28; Ministers, July 29-Aug. 1; Young People's Conference, Aug. 3-11; General Conference, Aug. 17-25; Labor Day, Aug. 30-Sept. 2.

Winona Lake (Ind.) Bible Conference: July 9-Aug. 14.



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May, 1940

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Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

Doran's Ministers Manual, 1940, compiled and edited by G. B. F. Hallock, D.D.

In this annual study and pulpit guide for ministers, the editor has assembled many most helpful aids for sermons, reading, general information, and special services, such as the midweek meeting, and services for special events on the church calendar. In addition, there is a new feature this year—suggested books for reading along certain lines; also outlines for children's sermons.

As would be expected in a manual of this type having such general distribution, it contains some material which could not be recommended by one who attempts to adhere strictly to the evangelical view of the Scriptures.

522 pages. 5½x8¼ inches. Harper & Brothers, New York. \$2.00. W.P.L.

The Lesson Commentary, edited by Charles P. Wiles and D. Burt Smith.

This nineteenth annual volume is prepared especially for the United Lutheran Church and as a supplement to its Sunday School quarterlies. It is practical and devotional, rather than exegetical. It is spiritual and conservative. Although naturally readers will differ with some of its interpretations, they will find it to be on the whole very satisfactory.

319 pages. 6x9 inches. United Lutheran Publication House, Philadelphia. \$1.75. H.L.L.

Winona Echoes, 1939.

This publication contains forty-three messages by speakers at the forty-fifth annual Bible conference held at Winona Lake, Ind. The volume has a peculiar interest in that it is a memorial number to Dr. Biederwolf, who for long was a moving factor in Winona's program, but who so recently rendered a distinguished act in saving the conference by raising the money to pay off its obligation. The sketch of Dr. Biederwolf's life and labors supplemented by tributes of his contemporaries is worth more than the price of the book.

320 pages. 6x9 inches. Zondervan Publishing House, Grand Rapids. Cloth, \$2.00; paper, \$1.00. P.B.F.

Pearls of Truth, by Lester L. Henry.

Believing that most people love the plain and practical, the author has prepared these sermons so that they will be easy to read and understand. The contents of these eleven discourses are applicable alike to believers and unbelievers, and are sufficiently brief. Some of the topics chosen are: Spiritual Power, The Prodigal Son, Knowing God, The Trends of the Times.

72 pages. 5¼ x 7½ inches. The author, 218 Mulberry Street, Rising Sun, Ind. C.H.B.

The Spade and the Scriptures, by James C. Muir.

This is an abridged edition of a larger work comprising two volumes, which is presented in this form especially for use in educational institutions. When accredited schools offer this textbook as a part of their regular curriculum, training course awards will be granted by the Southern Baptist Convention, who are sponsoring it. It is commendable that such a reliable authority on archaeology has been selected for an instruction book that will constitute an important contribution to the training of the Sunday School teacher. The twenty-seven full page illustrations and the popular style of the author will serve to make the subject an attractive study.

182 pages. 5½ x 7¼ inches. Broadman Press, Nashville. 75 cents. C.H.B.

Religion with a Song, by Millard Alford Jenkins.

This volume is dedicated to the 8,500 members whom the writer has welcomed into the fellowship of the First Baptist Church of Abilene, Tex., during the twenty-four years of his pastorate. Beginning with the Song in the Upper Room that the Saviour sang with His disciples, the reader listens to a repertoire of Solomon's Song of the Waiting Bride, Moses' Song of Deliverance, Job's Song in the Night, David's Song of the Lilies, the incomparable Shepherd Song, the Christmas Song of the Nativity, and the New Song of the Redeemed in Glory. Old and young alike will enjoy these sermons not only because of their original thought and conception, but also for their spiritual uplift and fervor.

160 pages. 5x7¼ inches. Broadman Press, Nashville. \$1.00. C.H.B.

Woman, Why Weepst Thou? by Elizabeth Ann Thompson.

This is a beautiful message by a woman to women, though it might profitably be read and pondered by men also. The devotional spirit is pure and elevating, based on the story of Mary Magdalene as a woman watching, waiting, weeping, and witnessing. The attractiveness of our blessed Lord and His ability to satisfy every craving of the human heart and make life glorious, are set forth in choice language.

35 pages. 5¼ x 7¼ inches. Evangelical Publishers, New York and Toronto. 30 cents. M.I.R.

Expository Preaching, by Jeff D. Ray, D.D.

The author, who is professor of homiletics in Southwestern Baptist Seminary, brings many helpful suggestions as to the exposition of the Scriptures.

Some of the chapter headings will convey the nature of the contents of the book: The Importance of Preaching, Steps in Interpreting a Text, The Advantages of Expository Preaching, Some Erroneous Notions About Expository Preaching, Flagrant Errors in Interpretation, and Pulpit Scripture Reading as a Method of Exposition.

Those who are seeking practical helps in this important ministry in a brief compass will not be disappointed in this book. 123 pages. 5x7½ inches. Zondervan Publishing House, Grand Rapids. \$1.00. P.B.F.

The Princess Beautiful, by Brenda Cannon.

No. 179 in the Moody Colportage Library is a worthy addition. The high school student contemplating college or university will be helped to face the temptations ahead by reading the story of Libby Lou, who insists on accompanying her girl friend to the big university instead of the Christian college her parents have chosen. The author has done well in depicting a charming modern girl who chooses to abide in the Christian life, very evidently retaining the happiest and best things in life by her choice.

126 pages. 4½ x 6¾ inches. The Bible Institute Colportage Association, Chicago. 20 cents. L.E.L.

Saving America to Save the World, by Roland Q. Leavell, D.D.

The author is the youngest of the celebrated Leavell family of ten men, practically all of whom have been active leaders in the Southern Baptist Church. Dr. Roland Leavell is the Superintendent of Evangelism of the Southern Baptist Convention, and in the publication of these twelve sermons, the first giving the caption to the book, he not only sounds a strong evangel-

istic note, but one that is also predominantly missionary. The preachers of America can gain much instruction and inspiration from the depth of fervor and ringing soul-winning emphasis that is to be found in all of these sermons.

126 pages. 5x7½ inches. Fleming H. Revell Co., New York. \$1.00. C.H.B.

These Forty Years, by Melvin E. Trotter, D.D.

This book gives a brief history of the author's Christian work in Grand Rapids, Mich., where for forty years he has carried on one of the most continuously successful rescue mission enterprises in America. The foreword by Dr. G. Campbell Morgan and an appreciation by Dr. H. A. Ironside are both beautiful tributes to this remarkable servant of the Lord. The book is not only entertaining but instructive, as the author fully covers the work of rescue missions as a whole. Two sermons widely used in his great work among the soldiers during the World War are included. One chapter tells briefly of his work in evangelism throughout America and Great Britain. Mr. Trotter's thousands of friends throughout the country will be grateful that he has at last heeded their frequent requests to put these unique chapters of his life in permanent form.

120 pages. 5½ x 7½ inches. Zondervan Publishing House, Grand Rapids. 40 cents. H.A.H.

Conflict: China, Japan, and Christ, by A. M. Chirgwin.

The author is general secretary of the London Missionary Society (Congregational). He records his impressions of Japan and China gathered during a rather hasty sojourn, from contacts with missionaries and native Christian leaders, and from interpretation of what could be observed of general conditions. Some very interesting things about life in the Orient are set forth, but to our mind there is a decidedly liberal conception of what is vital in Christianity in such crucial questions as shrine worship. However, all those concerned about the life and problems of the Orient will read these views and observations with interest.

144 pages. 4¾ x 7¼ inches. Student Christian Movement Press, London. Paper. 75 cents. W.H.H.†

The Monk Who Lived Again, by B. H. Pearson.

The story of the remarkable conversion of a remarkable man. Few parallels can be found in history to the striking experiences of the man who at one time was known as Monk Fray Luis, but now as Dr. Walter Montano, one of the most outstanding evangelistic leaders in Latin America. Thirteen years ago, early on a January morning, missionary Charles A. Patton, a graduate of the Moody Bible Institute, was awakened in his home in Cuzco, Peru, by insistent knockings on the front gate. On opening the gate, there confronted him none other than a monk from the nearby Dominican monastery, clad in all the habiliments of his order, earnestly desiring to find out if there really was a way of salvation! The young monk belonged to one of the most distinguished families in South America. How he came to be a monk, what happened on that eventful morning, and the thrilling story of the subsequent years, is all told in splendid style by Mr. Pearson. If you doubt whether truth can be more romantic than fiction, then read this volume. Incidentally, a flood of light is thrown on the delusions and dark ways of Romanism in Latin America.

185 pages. 5x7½ inches. Light and Life Press, Winona Lake, Ind. \$1.25. W.H.H.†

†Dr. William H. Hockman.

Burning Hearts, by Allen R. Blegen.

This is one of the most challenging and spiritual, blessed and comforting, helpful and appealing little books I have read for a long time. Certainly the souls of his radio listeners must have been stirred as they listened to these messages from week to week.

46 pages. 5 1/4 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. 25 cents. E.S.M.

Ephesians with Notes for Boys and Girls, by J. Irvin Overholtzer.

The booklet is a very brief analysis of the book of Ephesians, each chapter being divided into from ten to seventeen sub-heads. The comments are adapted rather to older children, except where parents or teachers aid the younger ones in understanding them.

56 pages. 3 x 4 1/4 inches. Child Evangelism Fellowship, Chicago. 10 cents. E.S.M.

Tales from East and West, compiled by Margaret B. Cobb and Ezra Young.

A little book of interesting, thrilling, true missionary stories from many lands. The stories are short and throbbing with life. The interest is built around the young heroes and heroines of the stories, but the missionary emphasis is clear and strong, and the Christian appeal is not lacking. Really well written.

95 pages. 6 x 9 inches. Friendship Press, New York. 50 cents. E.S.M.

Treading the Winepress, compiled by Luther Schuessler, S.T.M.

This is a series of sermons on Lenten hymns compiled by Chicago Lutheran pastors, two of the eight contributions being provided by Luther and Guido Schuessler. Elmer V. Hazerodt, who contributes the introduction, says: "In this book the entire passion history is presented. Following these hymns we view the Redeemer in His deepest sorrow and agony; the cause of this suffering is set forth; the purpose of this suffering is stressed; and the glorious fruits of this suffering are impressed upon us." A valuable contribution for the Lenten period.

119 pages. 5 1/4 x 7 3/4 inches. Wm. E. Erdmans Publishing Co., Grand Rapids. \$1.00 C.H.B.


Calvinism, by H. Henry Meeter, Th.D.

This is an interpretation of the basic ideas of Calvinism and an application of its principles to the main points in theology and to the political, social, and individual life. It deals with the relation of Church and State, the problem of internationalism, setting forth the teaching of Calvinism with reference to war and the Christian citizen and war. The book will be a great help to the thinking and conduct of the Christian. The author is a professor in Calvin College, Grand Rapids. While there are some things set forth which perhaps the best Calvinist could not endorse, the book is so uniformly good that it is a pleasure to commend it to the Christian public.

235 pages. 6 x 8 inches. Zondervan Publishing House, Grand Rapids. \$2.00. P.B.F.

What They Found, by Adeline Wallis.

The director of the Mission of Hope, Inc., South Croydon, England, tells her story of the care of unmarried mothers, over 6,500 of whom have passed through its maternity hospitals since it was founded in 1893. No less does she tell of the thousands of unwanted little children who have found sanctuary, salvation, and service through its practical philanthropy. In 1934 the management commenced to operate on the "faith basis," and in this particular is now like the Bristol Orphanages so blessedly associated with the name of George Müller. Here, therefore, are answers to prayer be-



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yond human reckoning, tragedy of the most woeful kind, and testimony of the mending of "little ships," which were so sadly wrecked.

119 pages. 4 1/4 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. Paper, 50 cents. J.R.R.

With God in the Morning, by Gottfried Stone.

Nine radio meditations which will prove especially helpful to those who are passing through sorrow or trouble. The author speaks with conviction, for he has experienced the grace of God as being sufficient for every need.

40 pages. 5 1/2 x 7 1/4 inches. Free Church Publications, Chicago. 25 cents. H.L.L.

Samuel Marsden, Greatheart of Maoriland, by A. H. Reed.

Here is a missionary book with a thrill that will fascinate every boy and girl. Samuel Marsden was the first Christian missionary to the Maoris of New Zealand, and his pioneer work was full of adventures and extraordinary experiences. Books of this character not only make ideal presents for the boys and girls of early adolescence, but they should also be selected for Sunday School libraries, as they are inspirational as well as instructive, and above all highly interesting.

95 pages. 4 1/4 x 7 1/4 inches. Pickering & Inglis, London. 50 cents. C.H.B.

Daily Bread, Book One, The God Who Is Enough, by Ruth P. Overholtzer.

Daily Bread, Book Two, The Lovely One, by Ruth P. Overholtzer.

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For years Christian workers have felt the need of daily Bible readings for children, and now commend Mrs. Overholtzer upon her excellent selections for each of three months. At the top of each page is a Hide and Seek Verse; the children are encouraged to seek it out where it is hidden in the Bible, and to hide it in their heart. Questions often in the minds of boys and girls are answered, truth is made personal, and Christian living stimulated. Variety in presentation adds interest; there are poems, explanations, illustrations, and brief stories.

30 pages each. 3 1/4 x 5 1/2 inches. Child Evangelism Fellowship, Chicago. 10 cents each. L.E.L.

The Gift of the Holy Spirit, by Francis Asa Wight.

This is the third edition of this booklet, and claims to be "a scriptural presentation of the work of the Holy Spirit in the hearts of believers," and devout readers will fully agree with this.

47 pages. 5 1/4 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. 25 cents. M.I.R.

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Modern Macedonia, by Earl Hester Trutza.

This study book embraces background material destined to briefly acquaint the reader with the political and religious history of the peoples of Rumania, Italy, Spain, Hungary, and Yugoslavia, and gives an account of Baptist work in each. The author, a missionary in these Eastern European lands, writes out of an instructed understanding, rendered keen and sympathetic by her love for the people.

189 pages. 5 x 7 1/2 inches. Broadman Press, Nashville. 50 cents. J.R.R.

Head, Heart and Hand, edited by Hy. Pickering.

This recent addition to the library of Graphic Books by the same author furnishes more gospel messages with applications drawn from concrete objects. The title page presents the aim of the book, to "by all means save some, with the head to take in and consider, the hand to draw or show, and the heart to understand." Some of the lessons require blackboard or picture illustration, some are acrostics, but most of them may be used by merely talking about the objects. Twelve are indexed as lessons for little folk, the others being best for older children. Extensive use is made of Scripture.

96 pages. 5 x 7 1/2 inches. Pickering & Inglis, London. 75 cents. L.E.L.

Lives That Oft Remind Us, by E. K. Cox.

Biographical sketches are always of interest and probably there is no better method of Bible instruction than to have this material center around the outstanding characters. The topics the author has used are most striking; for instance, *Mrs. Noah, an Old-time Preacher's Wife; Esau, the Man Who Could Not Wait; Jochebed, a Mighty Mother; Shamgar, the Hero of the Oxgoad; Eli, a Father Who Failed; Caleb, a Puritan of the Long Ago*.

These twenty biographical sketches will prove of interest to all, but will be especially valuable for the lessons they bring to young people.

178 pages. 5 x 7 1/2 inches. Bible Institute Colportage Association, Chicago. \$1.00. C.H.B.

The Science of Biblical Hermeneutics, by Rollin T. Chafer, D.D.

The science of biblical interpretation has of late years been decidedly neglected in theological discipline. Any effort to revive this interest should be welcomed. The contents of this book make clear its meaning and scope. The following chapter titles appear: Introduction, Historical Sketch, Some Axioms of General Hermeneutics, Four Prerequisites, The Relation of Logic (including induction and deduction), Four General Rules of Interpretation, Figurative Language, Accommodation, Interpretation of Prophecy.

The author's aim has been to adapt the essential features of Bible interpretation to a short course. This book will therefore be welcomed by those who desire the essentials of interpretation in small compass.

92 pages. 6 x 9 inches. Bibliotheca Sacra, Dallas. \$1.00. P.B.F.

Spiritual Jewels;
Fruit in Old Age, by Frederic W. Farr, D.D.

These separate pamphlets, the former containing four studies, and the latter one, are from the gifted pen of a penetrating exegete now gone to "that better country." They see far into life, for the writer had vision, and they are ripe and mellow with comfort. And the titles show that they are forward-looking, too: *Jesus Only, His Eye is on the Sparrow, Clothes from the Heavenly Wardrobe, The Believer's Divine Body*.

39 and 16 pages. 5 1/2 x 8 and 3 1/2 x 6 1/4 inches. American Prophetic League, Inc., Los Angeles. 25 and 10 cents. J.R.R.

Daily Clover, by Jay Foster.

"This book is intended as a daily companion, which will guide, counsel, comfort, cheer, and inspire." The plan of the book is simple. Each page comprises four parts—a line or two of Scripture, a bit of poetry, a brief prose selection, and a short prayer—all bearing upon the theme for the day. The writer calls his book "a huge bunch of choice four-leaf clovers, result of ardent search, one for each day of the year." He does not offer comments upon his quotations, but his compilation evidences much thought and care in the selection and arrangement of the material. With each quotation, where possible, recognition is given to the author or source. This book is a bit different from most books on daily devotional readings; and readers who enjoy choice bits of freshness and inspiration from the literature of the ages, built around Christian themes, will appreciate the efforts of the author in compiling this splendid volume.

392 pages. 6 1/4 x 9 1/4 inches. The Order of Bookfellows, 4917 Blackstone Avenue, Chicago. \$2.50. E.S.M.

What Must I Do to Be Saved? by John R. Rice, D.D.

In this collection of revival sermons, by the well-known and greatly used southern evangelist, six scriptural, heart-searching, evangelistic messages are presented. The author's characteristically clear and crisp style are apparent throughout, and yet one is impressed, as he reads, that the utterances find their source in a heart of love and deep concern for the lost. This book should have wide circulation and reading, not only by the layman, but by the clergy as well. These messages are certain to stimulate revival interest.

150 pages. 5 1/2 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. W.P.L.

Diamonds from Daniel, by W. G. Heslop.

Any book from the pen of this gifted author is always welcome. The lucidity, simplicity, and directness of style which characterize his writings, are found here also. If any one ignorant of Daniel wants a good introduction to the book, not overlaid with pedantry or technicalities, let him read this work.

189 pages. 5 1/4 x 7 3/4 inches. Baker's Book Store, Grand Rapids. \$1.00. M.I.R.

Heaven, by W. G. Heslop.

Thoroughly sound; and the prose reads like poetry. Heaven as the homeland of God's redeemed and regenerated family will become more real to the devout reader.

104 pages. 5 1/4 x 7 1/4 inches. Baker's Book Store, Grand Rapids. \$1.00. M.I.R.

Rich Renderings of Holy Writ, compiled by Keith L. Brooks.

In this collection of 100 Bible passages with comments by the author, rich material indeed is presented. The comments are brief, scriptural, and so arranged as to be helpful to the lay reader of the Bible, as well as to the Bible student and teacher.

4 3/4 x 8 inches. American Prophetic League, Los Angeles. W.P.L.

Christ Is All and in All, by Robert L. Moyer.

In this brief but very precious treatise, by the dean of the Northwestern Bible and Missionary Training School, the author's God-given ability as a Bible expositor is again seen. It would be difficult to imagine a more beautiful statement concerning the names and titles of the Lord Jesus Christ than we have here within the compass of a few pages. Combined with the study of the names and titles of Christ, there is a brief exposition of "Precious Names" as found in the Bible, which is very rich in content.

20 pages. 4 1/4 x 6 inches. Author, 20 S. 11th Street, Minneapolis. 10 cents. W.P.L.

(Continued on page 526)

Institute and Alumni

John R. Riebe

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton, May 3, 5, 10, 12, First Baptist Church, New York, N.Y.; May 18, Salem Evangelical Free Church, Chicago, Ill.; May 26, Wealthy Street Baptist Church, Grand Rapids, Mich.

Dr. Harold L. Lundquist, May 26, Bel-den Avenue Baptist Church, Chicago, Ill.

William H. Lee Spratt, May 5, Ebenezer Presbyterian Church, Lennox, S.D., and graduation exercises of Correspondence School class, Presbyterian Church, Sibley, Iowa; May 25, Portage Park Missionary Church, Chicago, Ill.

RECENT SPECIAL SPEAKERS

Earle E. Cairns, teacher, Department of History, University of Nebraska, Lincoln, Neb.; James Schreiber, director, Oak Hills Fellowship, Bemidji, Minn.; Mr. and Mrs. James Kirkman, missionaries, China Inland Mission; James A. Ker, Association of Baptists for World Evangelism; Garland D. Franklin, director, Scripture Memory Mountain Mission, Kentucky; Jessie Blanchard, missionary, Africa Inland Mission; T. J. Bach, director, Scandinavian Alliance Mission; group from Wheaton College, Wheaton, Ill.; D. B. Eastep, pastor, Calvary Baptist Church, Covington, Ky.

ALUMNI FELLOWSHIP MEETING

Richard J. Molzahn '27, treasurer of the Nebraska-Kansas Fellowship, announces that they will meet for the second semiannual meeting, May 7, at Loup City, Neb., where Mortimer H. Knobloch '27, is pastor. All Moody graduates, former students, and friends are urged to be present for the day of fellowship and inspiration.

DR. SCAFE DIES SUDDENLY

Dr. Charles R. Scafe '00, husband of Laura McCaslin '99, and pastor of the Brighton (Colo.) Presbyterian Church, died suddenly of heart failure Mar. 6, aged sixty-five years. Members of his congregation were planning a surprise party for him Mar. 7, which would have marked his fortieth wedding anniversary. Dr. Martin E. Anderson and Rev. John E. Klein '22, both of Denver, officiated at the funeral services; interment at Franklin, Ind.

While pastor of Central Presbyterian Church, Detroit, Dr. Scafe organized a Bible school in his church, which is still conducted under the name of the Detroit Bible Institute. He was also one of the founders of the Bible League of Washington and Idaho. For a time he was a member of the field staff of the Extension Department of the Moody Bible Institute, and for four years president of its Alumni Association.

Besides the Detroit church, Dr. Scafe held Presbyterian pastorates in Spokane, Wash., and Tyrone, Pa. He was accounted an able preacher and possessed the expository gift.

FROM FIELDS AFAR

The director of a missionary society

that their interpreters knew and trusted us and were trusted by them, not one of these timid little dwarfs would have remained in sight."

W. A. Genheimer '19, Makowe, Mount Tabor, Southern Rhodesia, writing in the March issue of the *South African Pioneer*, the official organ of the South Africa General Mission, of some special meetings held during the holiday season, says the "watchnight" services continued until 1:00 A.M. There was a general adjustment of lapsed fellowship through confession and obedience, even with tears, which augurs well for renewed spiritual vitality in the life of the native church.

Jean Macnab '28, and Harriet Clyde '28, whose main mission station is Punutuma (Yura, via Potosi, Bolivia, S.A.), projected their activities, for several months, to the Indian ranch of Tatuca, about ten miles distant. The animal transport of themselves and their equipment was an adventure, and so was the project. Through the media of daily Bible classes, the Sunday School, and home visitation, the Christian evangel was brought into contact with hearts surfeited by a paganized form of Roman Catholicism, and lives debauched by the drunkenness which accompanies their religious feasts. There was some encouragement, but the venture was largely one of sowing the good seed of the kingdom.

Elsie B. Clor '08, and Eunice M. Fenderson '19, are connected with Good Will Center, Jerusalem, Palestine, where they minister the Word to the native population and Jewish refugees. Many of the latter, who were believers in their homeland, are coming to the center for Christian fellowship. One of these, a medical student, is most promising. A large Daily Vacation Bible School was held in 1939, and over twenty-five have attended the women's meeting.

In the January MONTHLY, a news item appeared concerning the forthcoming trial of Henry De Vries '23, a missionary of the Association of Baptists for World Evangelization, who was attacked by a fanatical mob, allegedly incited by Roman Catholic priests, during which he was severely injured. Moreover, Mr. De Vries was charged with criminal assault. A letter since has been received from counsel for the defense, written at Dumaguete, Philippines, stating: "The case against Mr. De Vries was dismissed by the court, and that means we won it. The two cases presented by Mr. De Vries against the priest and his chauffeur are still pending trial."

Minerva S. Well '17, Yuanling, Hunan, China, writes of the progress of routine mission work in the midst of "frequent



Missionaries of the Africa Inland Mission, Tanganyika Territory, Africa. (Back row) William Jester '19, Lucilda Newton '32, L. Reiner '36, Lucia Loveland '35. (Front row) Mrs. Sywulka (Marie Schneider '06), Ruby Arnold '34, Mrs. Reiner (Dorothy Isel '36), Emil Sywulka '06.

working in Africa recently told Dr. Houghton, "We have 81 Moody Bible Institute graduates in our organization and there isn't a failure in the company. Your equipment makes the best missionaries I know."

Fred G. Lasse '24, writes from the Belgian Congo: "We believe that the pygmies near Maitulu have done what, as far as we know, has never been done by any group of pygmies before—they have of their own volition built a chapel in which to worship God. We visited in this section, and found Agbulu, the pygmy chief, very friendly. He gathered some of his people together so that we might take their photograph, and then we all set out for their diminutive village in the forest. Five of the pygmies and six other natives had gone to the trouble of clearing and widening the narrow bush path as a welcome for us. Seventy of the little folk were awaiting us, men, women, and many children. We stayed several hours, speaking to them by interpretation. They watched our every action closely, and to us they seemed like the young deer, just poised and ready to leap away into the safety of their wild haunts. Were it not

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air alarms." But she says, "No one worries; we just carry on where we left off when the 'all clear' signal is given." She reports seventy-eight baptisms and various Bible classes, and a blessed ministry at three refugee camps and among 800 war orphans.

Joseph S. Hulse '23, writes from Chefoo, Shantung, China, of a journey which he and Mrs. Hulse recently made to the coast to visit their children at the C. I. M. school. Since the distance from their station at Lanchow, Kansu, is so great they can make this trip only every three years. Enroute they passed through cities which have been frequently bombed. In one city they stayed at a mission compound with a hospital which has been bombed 25 times since the war began. This is the year of opportunity in China, for trouble has opened the hearts of the people to the comfort of the gospel.

Anton Andersen '16, and Mrs. Andersen '16, Tshene, Mangai Etat, Sur Kasai, Congo Belge, W.A., report that they opened Tshene station thirteen years ago. At present the evangelists number almost one hundred. The station school enrollment runs from three to six hundred, with more than a thousand natives in the thirty outschools. Two hundred old folk are enrolled in one Bible class, and nearly five hundred women and girls in another. The girls' home houses nearly one hundred, and many sick attend the daily clinic for medical attention. Angus Brower '32, and Lena DeLange '23, are associates in this vigorous missionary enterprise.

Hubert Reynhout, Jr. '34, in his circular letter of Feb. 1, from Idgah, Mysore, India, presents a picture of changing scenes when he says: "Standing at the open front of a shop, conversing about and explaining spiritual themes to the employees at work within; seated on a bench outside a coffee shop with anywhere from 20 to 100 Moslems standing and seated about, listening to a discussion on some scripture; seated in a fruit-seller's stall, talking with him and answering his questions about Christ between sales; standing in the open road with two or three Moslems who are being encouraged to purchase Gospels. Altogether, last year, 1,813 Scripture portions were sold, including 10 Bibles and 61 New Testaments." A recent convert, the first from Islam since 1936, occasioned great joy.

STUDENTS OF OTHER DAYS

Walter Joachimsohn '30 (now W. J. Atkinson, Th.B., S.T.M.), for almost four years labored chiefly among Brooklyn Jews. Feb. 15 the Greater New York Lutheran Hebrew Mission was incorporated, and is now functioning under a carefully chosen board of directors, with Mr. Atkinson as missionary, and his wife as secretary. Its field embraces roughly three million unevangelized Jews, in whose behalf not more than thirty missionaries are at work. Mr. Atkinson's special concern is for the many refugees who have come to our shores, both physically and spiritually hungry. His knowledge of German qualifies him for this

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task, which is already enjoying the blessing of God.

W. Harvey Taylor '28, was given a recognition service Sunday, February 25, on the occasion of his fifth anniversary as pastor of the Harvey (Ill.) Baptist Church. The building was in the hands of receivers due to an unpaid mortgage of \$33,000 when he began, but the debt has since been reduced to less than \$6,000. Better still, the church has experienced a marked spiritual growth.

Dr. J. Palmer Muntz '21, Cazenovia Park Baptist Church, Buffalo, N.Y., recently joined his congregation in celebrating the fifteenth anniversary of his accession as minister. Progress is evident in the dedication of a new church Feb. 11, which was preceded by a week's dedicatory services. The outside interests of Dr. Muntz are various, including the directorship of the Winona School of Theology.

George Sagen '20, and G. W. Friedrich '27, are to serve as teachers and leaders in the Southern Ohio Baptist Youth Conference scheduled for next August. The former is to be dean of the camp, and the latter dean of men.

M. W. Downey '33, now happily married, is teaching in the Peace River Bible Institute, Sexsmith, Alberta, Can., where he also preaches and prepares radio programs. This summer he hopes to associate himself with evangelistic effort to be carried on through the agency of tents and gospel teams in the surrounding sadly neglected field.

Harold Meima '27, is the new Baptist pastor at King's Mills, Ohio.

Elmer W. Von Busch '29, has relinquished the Baptist pastorate of Albion, Neb., for that of Lyons, Kan.

Ezra R. Hill '25, and Mrs. Hill '24, are now well in their sixth year at Allegan, Mich., where Mr. Hill is pastor of the

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WHEN PRAYER FAILS

This pointed tract sets forth clear reasons for the oft-experienced "silence from God" in response to our prayers. Full of personal applications for the saved and unsaved, such as: failure to claim God's promises, unforfeited sin, lack of perseverance, praying amiss, not saved, impatience, etc.

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First Baptist Church. A healthy growth has marked his incumbency, and best of all, a united church is looking forward to new victories. The cradle roll during this time has registered 251 names. The community Summer Bible School was attended by representatives of eighteen denominations. Rural students were called for and returned by automobile each day for the two weeks' term.

Mrs. Harry Schweinberg (Dorothy Brickell '32) is on furlough from Bolivia, S.A., and with her young daughter and husband, an Australian, is living at Dallas, Tex., where the latter is attending the Dallas Theological Seminary.

Grace C. Cox '32, writes from R.F.D., Eatontown, N.J., that the mission which she started November, 1934, at Whitehawk, Sussex, England, is prospering under the direction of the Salvation Army.

BORN

To Cornelius M. Beerthuis '28, and Mrs. Beerthuis (Frances Peigh '28), a son, Mark Andrew, Feb. 21, at Holland, Mich.

To C. Glenn Mix and Mrs. Mix (Mabelle C. Harris '37), a son, Lowell James, Mar. 5, at Houghton, N.Y.

To Winfred A. Hunt '34, and Mrs. Hunt (Minnie Vande Zande '35), a daughter, Donna Mae, Mar. 1, Pisgah, Ala.

To Samuel R. Decker '24, and Mrs. Decker (Mary Stephenson '23), a son, David Gilmour, Nov. 11, 1939, at Corumbó, Matto Grosso, Brazil, South America.

To Lawrence F. Swanson '39, and Mrs. Swanson, a daughter, Betty Louise, Nov. 12, 1939, at Chicago, Ill.

To Ray A. Frazier '37, and Mrs. Frazier, a daughter, Mary Elizabeth, Mar. 18, at Chicago, Ill.

To Clifford A. Curtis '36, and Mrs. Curtis, a daughter, Martha Joy, Mar. 5, 1939, at Amesbury, Mass.

May, 1940

To Vincent Paul '38, and Mrs. Paul (Betty Halstead '39), a daughter, Sherrill Rae, Mar. 14, at Chicago, Ill.

To Rowland G. Hill '34, and Mrs. Hill, a daughter, Doris Joan, Feb. 22, at Shanghai, China.

To E. Randall Horton, and Mrs. Horton (Helen Harrington '30), a son, Robert Randall, Mar. 22, at Chicago, Ill.

To John J. Hayes, Jr., '24, and Mrs. Hayes, a son, Charles Paxon, Feb. 17, at Laurens, S.C.

To Ronald Dunham '31, and Mrs. Dunham '31, a son, Thomas Frederick, Mar. 19, at Portsmouth, Ohio.

To Irvin E. Domes and Mrs. Domes (Grace M. Bohn '30), a son, David Irvin, Mar. 22, at Attica, N.Y.

MARRIED

Arthur Woods '39, and Laura Mooney '39, Mar. 4, at Owensville, Ind.

Harry R. Wilson, and Reta Mae Whitmer '39, Feb. 25, at Mallard, Iowa.

Kenneth M. Gould '34, and Dorothea Rae Tennis, Feb. 26, at Yorktown, Va.

Parker Erickson, and Laura Murrell '36, Mar. 31, at Princeton, Ill.

Raymond E. Ross '35, and Phyllis Anne Long '38, Feb. 5, at Aquidauana, Matto Grosso, Brazil, South America.

Donald C. Elifson '39, and Shirley Mae Brandt, Jan. 2, at Milwaukee, Wis.

AT REST

Robert Means '96, died February 21 at Augusta, Ill. At the funeral service his pastor drew some valuable lessons from Psalm 1, which he felt suitably characterized the deceased.

Mrs. Marian Cowan '26, died at St. Paul, Minn., Feb. 14. She was a member of Buena Memorial Presbyterian Church, Chicago, Ill.

Ernest Leuenberger '14, former pastor of the Suring (S.D.) Methodist Church, died Feb. 29, at Corona, S.D., after a lingering illness. In addition to his Institute training, he was a graduate of Mount Hermon School for Boys. During his ministry of twenty-five years he served churches in Nebraska, Iowa, Illinois, Wisconsin, and South Dakota, and was known as a conscientious, hard-working pastor.

Rev. Emanuel Walter Rishel '95, died on Dec. 25, 1939.

Peter Torjesen '16, sailed for China in 1918 for service under the Norwegian Mission (an affiliate of the China Inland Mission), and was for many years located at the C. I. M. station at Hoku, Shensi. About the middle of last December, according to an Associate Press report, this station was destroyed, during which Mr. Torjesen lost his life. The mission mourns the loss of this devoted servant of God, cut off in the midst of his years.

Francis J. Fitzwilliam '25, a China Inland Mission worker, died suddenly of fever in China, Feb. 25. Mrs. Fitzwilliam (Jennie Kingston '25), was with him at the time. A son, Francis John, is attending a mission school at Chefoo. Mr. Fitzwilliam was a charter member of the Gospel Tabernacle of Champaign, Ill.



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It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: To show forth thy loving-kindness in the morning, and thy faithfulness every night—Psalm 92:1, 2.

A Ministry of Power

(Continued from page 478)

constantly, as doctrines both equally true, God's eternal hatred against sin and God's love toward sinners. They knew nothing of a "love lower than hell," and a heaven where holy and unholy are all at length to find admission. Both about heaven and hell they used the utmost plainness of speech. They never shrank from declaring, in plainest terms, the certainty of God's judgment and of wrath to come, if men persisted in impenitence and unbelief; and yet they never ceased to magnify the riches of God's kindness and compassion and to entreat all sinners to repent and turn to God before it was too late.

Such were the main truths which these English evangelists of the last century were constantly preaching. And with which they stormed the stronghold of Satan, plucked thousands like brands from the burning, and altered the character of the age. Call them simple and elementary doctrines if you will. Say, if you please, that you see nothing grand, striking, new, peculiar about this list of truths. But the fact is undeniable, that God blessed these truths to the reformation of England at the close of the eighteenth century.

Book Notices

(Continued from page 522)

More Little Talks, by Charles A. Punccker.

This is the author's second series of talks about familiar subjects from the workaday world and from the world of nature. Interesting sidelights and bits of information are garnered to throw new light upon such common things as omnibuses, spiders, earth worms, bells, television, etc. When interest is thoroughly aroused, a correlated spiritual application is drawn. Easy, conversational style of writing suggests that in practical use the young people may participate in the talk by adding whatever their background affords.

93 pages. 5½ x 7½ inches. Pickering & Inglis, London. 75 cents. L.E.L.

Pictures from the Old Testament, by C. E. Brock.

Pictures from the New Testament, by H. M. Brock.

Teachers of children are welcoming these new sets of Bible pictures, which were originally seen in 1938, and until now have been available only as illustrations in a Bible story book. The Old Testament set, commonly accepted to be superior to the New, was the last work of the late C. E. Brock, and glows with vigorous action and color. Outstanding scenes from Scripture have been chosen for delineation. We regret that the Wise Men are shown at the manger of the Baby Jesus.

16 pictures in a set. 8 x 10 inches. Wm. Collins Sons & Co., New York. 35 cents a set. L.E.L.

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MIMEOGRAPH, MULTIGRAPH, TYPEWRITER. Write for list of other bargains. Pruitt, 515 Pruitt Bldg., Chicago.

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May, 1940

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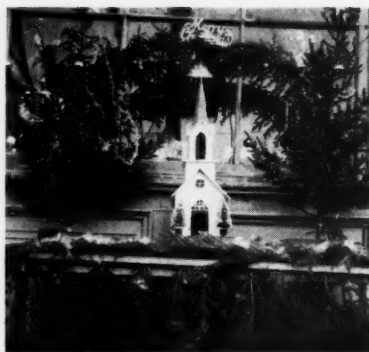
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Are you interested in news of the religious world? Tune in to Headlines and Highlights, heard three times weekly now: Monday, Wednesday, and Friday evenings at 6:00 o'clock. That is one way of keeping up with religious current events. Do you enjoy the various sketches presented over W-M-B-I? There is another scheduled for Monday evenings at 6:30. Sketch in Monologue. Novachord and Piano, another Question Hour, and Sunset Song are also a part of the extended Monday schedule. An Open Air Service, music by the Three Trumpeters, and Sacred Varieties are summer features to be heard on Wednesday evenings, as are Sunset Music, 6:15-6:30, and the Tract League Broadcast at 7:00 o'clock. The lengthened Friday schedule brings you the Evening School Program, 6:30-7:00, another broadcasting session with Dr. Quiz, and the International Sunday School Lesson from 7:30-8:00.

Tune in for these summer features just added to our regular schedule.

The picture represents a unique



phase of W-M-B-I's broadcasting ministry. Just recently our attention was called to the fact that on special occasions Institute broadcasts are brought to the streets of De Forest, Wis., by this replica of the North Windsor M. E. Church. The model is four feet high, and all interior decorations are exact duplicates of the original, including pews and pulpit. An invisible eight-inch speaker in the floor carries many W-M-B-I broadcasts to the streets of this Wisconsin town. Elmer Meixner, of De Forest, constructed the church and displays it inside his store, and at times on the sidewalk just outside the door.

Sunrise Songs, our early morning broadcast of transcribed music and time-and-temperature reports, will be off

the air until fall. The advent of Daylight Saving Time makes this change necessary.

OPEN HOUSE THIS YEAR SET FOR MAY 6-18

The Moody Bible Institute and its radio station are again inviting friends to visit the school during Open House May 6-18. Escorted tours through the main buildings, conducted each day except Sunday, will make it possible for visitors not only to see a thousand Bible students at work in their classes, but also to visit the departments and offices that are a vital part of the world's largest Bible school.

Among the special features planned for this year's Open House are the public radio broadcasts from the auditorium, in which the radio staff, together with singers and instrumentalists heard regularly over W-M-B-I, will participate. These are scheduled for Monday, May 13, and Wednesday, May 15, 7:00-8:00 P.M.

A party for children, sponsored by the K.Y.B. Club, on Saturday afternoon, May 11, at 3:00 o'clock, is another highlight feature. Each child present will receive a free balloon.

On May 6, at 1:15 P.M., the school will be host to invited pastors of the Chicago area at a luncheon in the Institute dining room, with Dr. Houghton present to greet the guests.

Open House buttons, different from last year's, are available upon request.

THE RADIO MAIL BAG

Letters from Listeners

"As I have told you before, it was through your messages that I came to see the true light of being born again."—Danville, Ill.

MONTHLY PROGRAM OF STATION W-M-B-I Daylight Saving Time

Sundays, May 5, 12, 19, 26

11:00 A.M.—Grace Notes
11:15 A.M.—Morning Meditation
11:30 A.M.—Sanctuary
11:45 A.M.—Moody Church
12:30 P.M.—Organ Recital
1:00 P.M.—Missionary Echoes
1:15 P.M.—Melody and Message
1:30 P.M.—Guest Musical Program
2:00 P.M.—Round Table
2:15 P.M.—Unison Choir

Mondays, May 6, 13, 20, 27

7:00 A.M.—Morning Worship
10:30 A.M.—Shut-In Program
12:00 M.—Midday Hour
3:00 P.M.—Bible Study
3:30 P.M.—Songs of the Gospel
3:40 P.M.—The Gospel in Print
4:00 P.M.—Organ Melodies
4:15 P.M.—Facts About the Bible
4:30 P.M.—Wonderful Words
4:45 P.M.—Message
5:00 P.M.—Child Evangelism Fellowship
5:15 P.M.—String Ensemble
5:30 P.M.—Decision Time
5:45 P.M.—Melody Moments
6:00 P.M.—Headlines and Highlights
6:15 P.M.—Evensong
6:30 P.M.—Sketch in Monologue
6:45 P.M.—Novachord and Piano
7:00 P.M.—Question Hour
7:30 P.M.—Sunset Songs

Tuesdays, May 7, 14, 21, 28

7:00 A.M.—Morning Worship
10:30 A.M.—Radio Sketches with Song
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Sunday School Lesson
3:30 P.M.—Keyboard Harmonies
3:45 P.M.—Golden Nuggets
4:00 P.M.—Hymns from the Chapel
4:15 P.M.—Tract League
4:30 P.M.—Foreign Language

Wednesdays, May 1, 8, 15, 22, 29

7:00 A.M.—Morning Worship
10:30 A.M.—Home Hour
11:10 A.M.—Chorus Time
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Hymns You Love to Sing
3:45 P.M.—Question Hour
4:15 P.M.—Light for Weary Hearts
4:45 P.M.—Storytime for Boys and Girls
5:15 P.M.—String Ensemble
5:30 P.M.—Glory Moments
5:45 P.M.—Musings at Twilight
6:00 P.M.—Headlines and Highlights
6:15 P.M.—Evensong
6:30 P.M.—Open Air
7:00 P.M.—Tract League
7:15 P.M.—Trumpeters
7:30 P.M.—Sacred Varieties

Thursdays, May 2, 9, 16, 23, 30

7:00 A.M.—Morning Worship
10:30 A.M.—Faculty Program
10:45 A.M.—Echoes from the Mission Fields
11:15 A.M.—Missionary Music
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Birthday Program
4:30 P.M.—Scandinavian Period

Fridays, May 3, 10, 17, 24, 31

7:00 A.M.—Morning Worship
10:30 A.M.—Pastor's Hour
11:00 A.M.—Friday Morning Songsters
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Institute Students on the Air
4:00 P.M.—Dean's Quarter Hour
4:15 P.M.—Devotional Music
4:30 P.M.—Hebrew Christian Broadcast
4:45 P.M.—Novachord
5:00 P.M.—Trophies of Grace
5:15 P.M.—String Ensemble
5:30 P.M.—Tell Me the Story of Jesus
5:45 P.M.—Hymns from the Chapel
6:00 P.M.—Headlines and Highlights
6:15 P.M.—Evensong
6:30 P.M.—Evening School
7:00 P.M.—Sunday School Lesson
7:30 P.M.—Dr. Quiz
2:00 A.M.—"Midnight Hour"

Saturdays, May 4, 11, 18, 25

7:00 A.M.—Morning Worship
10:30 A.M.—K.Y.B. Club
11:15 A.M.—Teen-age Bible Study
11:30 A.M.—Church School Period
12:00 M.—Young People's Hour
3:00 P.M.—Bible Study
3:30 P.M.—Strings and Voices
4:00 P.M.—Saturday Stories
4:15 P.M.—Novachord
4:30 P.M.—Foreign Language Period



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